The Real Martin Luther King Jr File

Under the order of U.S. Attorney General Bobby Kennedy, the FBI wired King's offices, and hotel rooms from 1963 to 1968. These tapes notably record his transactions with communist agents, but also wild interracial sex orgies which included acts of perversion. King's aids would use tax-exempt money donated to his southern Christian Leadership conference to hire White prostitutes to perform sexual acts with him. King often would use two prostitutes at the same time. These shocking tapes were ordered sealed for 50 years by U.S. Federal Judge John Smith Jr. on January 31, 1977. In other words we will not be able to learn all the gory details until the year 2027. Some 90 congressmen, led by the late Rep. Larry McDonald, urged Congress to find out what was on these tapes before they approved the disgraceful King Holiday Bill. A cowardly and spineless Congress voted 338 to 90 approving the King Holiday.

Still, many have been able to learn some of the shocking incidents recorded in the King tapes. Washington's old Willard Hotel was the scene of King forcing White women to drink "black Russian" and performing sexual acts with him. In Las Vegas King's aids paid $100 each to prostitutes to join him in orgies. In New York city King got drunk and threatened a young White girl working for civil rights to submit to his strange sexual tastes or he would jump from the 13th floor window. She succumbed to prove loyalty to King. In Norway, King was nude when stopped by police while chasing a woman down a hotel corridor. In Los Angeles a dentist supporter of King was outraged when he discovered his wife engaged in weird sexual acts with the civil rights leader. King was forced to flee the city after the dentist threatened to kill him. This escapade was taped on February 20, 1968. The following April someone else would shoot King. Is this the kind of man we want to hold up to our children to be honored as a national hero?

Martin Luther King was affiliated with 60 Communist Fronts. He openly incited violence under the banner of “nonviolence.” King led a bizarre sex life which included acts of shocking perversion. On Jan. 31, 1977 Coretta Scott King obtained a federal court order sealing for 50 years 845 pages of FBI records about her husband, “because its release would destroy his reputation!” Still a cowardly, spineless Congress voted to make King’s birthday a national holiday.

The life story of Martin Luther King is shocking and disgraceful from beginning to end.

He was born with the name Michael King on Jan. 15, 1929. In 1935 his preacher father, “Daddy” King, decided to name himself after the great Protestant reformer Martin Luther. He announced to his congregation that henceforth he was to be called Martin Luther King and his son Martin Luther King, Jr. “Daddy” King never bothered to have this act legalized in court. Thus, his son’s real name is Michael King! The holiday should actually be called “Michael” King Day!

It was not some “right-winger” who had King’s office and hotel rooms bugged. This order was signed by then U.S. Attorney General Bobby Kennedy on Oct. 10, 1963. Evidence proved that King was under the direct orders of Soviet spies and financed by the Communist

Party. The Kennedy tapings continued for 5 years and also developed shocking revelations regarding King’s sexual practices.

Negro Bayard Rustin is a former organizer for the Young Communist League. He spent 60 days in a California jail on a 1953 conviction for performing lewd homosexual acts in public. He also served 28 months in prison for draft evasion. Today Rustin is paid by Jewish organizations for use of his name as a "signer" of ads urging "Black- Jewish Unity." He was King's secretary and advisor from 1956 to 1960. During this period Rustin attended the National Convention of the Communist Party in 1957 as an "honored observer." King called him a "a brilliant, efficient, and dedicated organizer." It was Rustin who introduced King to a Soviet spy named Stanley D. Levison. He was a New York Lawyer and vice-president of the N.Y. Council of the American Jewish Congress. Levison's job was to launder the $1 million subsidy Soviet Russia gave to finance the U.S. Communist Party. Levison proved important financial, organizational and public relations services for King. After King's death his wife, Corretta Scott King described Levison's role as, "always working in the background, his contribution has been indispensable." Levison wrote an obituary for King and described America as a "nation tenaciously racist... sick with violence... and corrosive with alienation. The civil rights liberation struggle is the most positive and rewarding area of work anyone could experience."

The money which the Soviet Union funneled to Levison came from a Jew named Isidore G. Needleman. He was a KGB secret police agent who fronted as an officer of AMTORG, the trading company in New York City which buys U.S. goods for shipment to Russia. There are so many Jews in the Communist Party the FBI hired two Jewish brothers, Morris Childs and Jack Childs as spies planned inside the Communist Party. For 30 years, Morris Childs was formerly a member of the National Committee of the Communist party and once served as editor of the Daily Worker. Childs reported that after the death of the Jew William Weiner, who was treasurer of the Communist Party, it was Stanley Levison who took over this vital post.

King Sabotaged The Vietnam War Effort

Soviet Spy Stanley Levison instructed King to support the "Student Strike Against the Vietnam War" on Dec. 30, 1966. In a major speech delivered at the Riverside Church in New York City on April 4, 1967 King attacked the U.S. troops as foreign conquerors and oppressors, describing them as, "like Nazis!" King called the U.S. government, "the greatest purveyor of violence in the world today" and South Vietnam leader Diem as "one of the most vicious modern dictators."

King urged American boys to refuse to serve in the U.S. Forces in Vietnam. Even the liberal Life Magazine of April 21, 1967 described Kings' speech as "a demagogic slander that sounded like a script for Radio Hanoi!"

Famous Photo of King at Communist Party Training School

On this page is the photo taken Sept. 2, 1957 of King attending the Highlander Folk School which the Communist Party operated at Monteagle, Tenn. Identified in the picture is No. 1 King, No. 2, Abner Berry, member of the Central Committee of the Communist

Party and writer for the “Daily Worker,” No. 3, Aubrey Williams, Communist Party agent and president of the Southern Conference Educational Fund (SCEF) a red front organizing blacks in southern states. No. 4, Miles Horton, head of the Highlander Folk School King was listed on the schools’ letterhead as a “sponsor.”

The Highlander school was financed by the Julius Rosenwald Fund. At one time Rosenwald headed Sears Roebuck Co. He spent $22 million financing civil rights groups. His daughter Edith Stern continued to give money to the SCEF and Highlander Folk School after her father's death. Her husband, Alfred Stern of New Orleans, fled to Russia just before he was to be arrested on spy charges.

King Pictured With Three Top Reds

The next photo of King is extremely important as it identifies King with Carl and Ann Branden. They are lifelong Communist Party activists out of Louisville, Ky. Both were leaders in SCEF, Carl Branden was convicted of criminal sedition in 1954. He and his wife purchased a home for blacks in a white neighborhood to incite racial violence. Later they were charged with bombing the same house to win sympathy for their cause and to raise money. Ann Braden today is a founder of the Atlanta-based "Center for Democratic Renewal" which smears Conservative patriots. Carl Braden is now dead but his wife Ann is still very active. Below is the photo of Dr. James Dombrowski, a director of the SEFF and a Communist organizer. Also note

Photostat of SCEF check to King signed by Dombrowski and Benjamin Smith, who was a registered Foreign Agent for Fidel Castro.

Communists Promoted King

A number of communists who left the party have reported they were ordered to do all within their power to support King's activities. A black woman, Julia Brown, was a communist in Cleveland for nine years. She said:
"We were told to promote King, to unite Negroes and Whites behind him, and to turn him into a sort of national hero. We were to look to King as the leader in this struggle, the Communists said, because he was on our side. While in the party I learned that King attended a communist training school, that several of his aides were communists and that he received funds from Communists and took directions from them. He was one of their biggest heroes." The U.S. Congressional Record of March 30, 1965 quotes Karl Prussian, an FBI counterspy inside the Communist Party as swearing: "At all of these (Communist Party) meetings Rev. Martin Luther King was always set forth as the individual to whom Communists should rally around... King has either been a member of, or willingly accepted support from over 60 Communist fronts... King accepted support from communist fronts, individuals and organizations which espouse communist causes."

King's violence called "Nonviolence"

King was the master of the art of "double-talk.” Wherever King went violence followed. King incited riots in Birmingham, Montgomery, St. Augustine, Cleveland, Chicago, Albany etc., etc. In the next several paragraphs you will see kings Double- Talk technique.
On July 28, 1967 King said:

“I can't recommend burning down Cleveland. We end up getting killed more than anyone else and our businesses get burned.” Notice he does not condemn violence— his criticism is only because they might get killed! In Birmingham, May 4, 1963, King stated: I have a deep commitment to nonviolence. It took police and fire hoses to quell rioting blacks.
King wrote: "The purpose of our direct action programs to create a crisis packed situation. We who engage in nonviolent direct action are not the creators of tension.

We merely bring to the surface the hidden tension that is already alive."
In August of that year he said: "Negroes will be mentally healthier if they do not suppress rage."

Chicago riots broke out when King marched his mobs into an all White neighborhood. He explained that this brought out the hatred in whites for the world to see. That night he spoke before the West Side Club under a sign which read: “Burn Baby Burn— Boycott baby Boycott.” That night roving bands of blacks broke windows, looted stores, stoned police cars, etc., similar to the recent events in Cleveland.
J. Edgar Hoover called King, "The most notorious liar in the country.” He also said King posed a "danger" to the nation!

Finally, according to King biographer and sympathizer David Farrow, "King privately described himself as a Marxist," no doubt with as deep a faith in communism as the real Martin Luther of old, who publicly declared his faith in Christ.

"The Reverend Doctor Martin Luther King, Jr."

Martin Luther King, Jr. was born in 1929. But, as we should suspect, even his name is a fraud. King was the son of a Black preacher known as "Daddy" King. During a delusional "vision" in 1935, "Daddy" renamed himself "Martin Luther." He demanded of his hapless flock that henceforth he should be addressed as "Martin Luther King" and his son "Martin Luther King, Junior." None of this nonsensical lunacy was ever legally carried out, however. To the day of his death, "junior's" real name was the rather mundane moniker, Michael King.

Every statement in this pamphlet is true and verifiable. We have seen concrete, authentic examples of King's "ethics," "morality," and "courage." The content of King's character has been measured, and has miserably failed the test. As you once again celebrate the federally-imposed national holiday in the memory of this "saint," it is this writer's hope that you will share in his dream, that all God's children will one day know the truth about "Counterfeit" King.

Sources:

[1] David J. Garrow, *The FBI and M.L. King, Jr.,* (New York, 1981).

[2] See also, Ralph Abernathy, *And the Walls Came Tumbling Down,* (New York, 1989).

[3] Michael A. Hoffman, *Holiday for a Cheater,* (New York, 1992).

[4] David Garrow, *The Journal of American History,* June 1991, p. 87. See also, *The New York Times,* October 11, 1991, p. 15.

[5] David J. Garrow, *The FBI and M. L. King, Jr.,* (New York, 1981).

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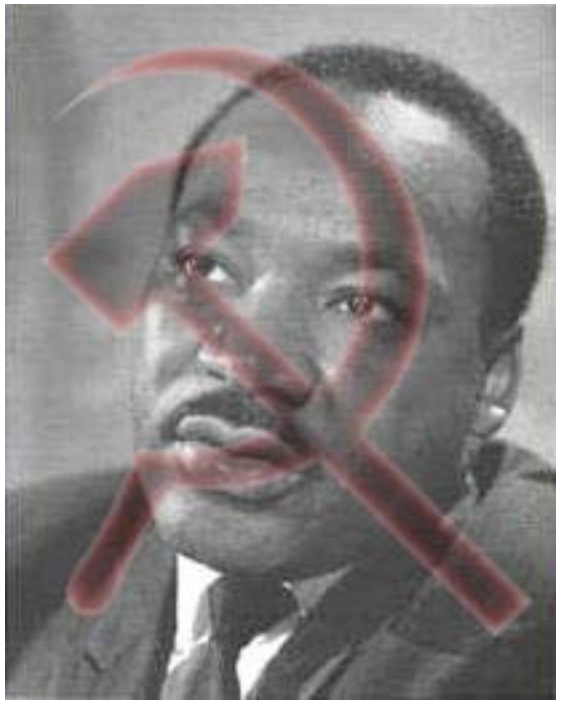
For more information on the life and background of MLK, please visit:
www.martinlutherking.org

The Conservative Citizen's Guide To...

The Martin Luther King, Jr. Holiday

"I HAVE A DREAM!"



The words shouted by the Reverend Doctor Martin Luther King, Jr. are forever burned into the consciousness of every American. "I HAVE A DREAM!" is the watchword of millions of African-Americans: that individuals should be judged, not by skin color, but by the content of their character.

Schoolchildren of all races are taught to emulate Dr. King's ethics, his morality, his courage, and his example. Every January the memory of Dr. King is honored. Since Washington's and Lincoln's birthdays have now been combined into the nondescript "President's Day" the Reverend Doctor Martin Luther King, Jr. is the only man honored by name with a national holiday.

Thus, it is vitally important that we truly understand Dr. King's personal history—the content of his character—for only then will his life's work and accomplishments receive proper evaluation. Before we emulate King's example, we must know more about him than "the dream."

"The Reverend…"

Martin Luther King was a Baptist preacher. He founded the Southern Christian Leadership Conference (SCLC), one of the leading civil rights organizations in the country. King's faith and principles are aptly demonstrated throughout his professional career. Even the FBI investigator assigned to trail King during the civil rights struggle is on

record as saying, “I was on hundred percent for King…because I saw him as an effective and badly needed leader for the Black people in their desire for civil rights.”

The FBI agent, Assistant Director William C. Sullivan, is perhaps the best judge of King’s ethics and morality. Unfortunately, the “King files” have been sealed from public view until the year 2027. But Sullivan has given us a glimpse of King’s morality.[1]

Sullivan has stated the FBI records indicate King routinely embezzled and misapplied funds contributed to the civil rights movement. King used SCLC funds to buy liquor and numerous prostitutes, both black and white, who were taken to his hotel rooms, usually two at a time, for drunken sex parties normally lasting several days. Evidence indicated this practice was habitual for King during his organizational and speaking tours across the country.

In fact, the National Civil Rights Museum in Memphis has reconstructed the two bedrooms at the Lorraine Motel where King spent his last night alive. However, the Museum has declined to depict any of the occupants of the rooms, stating that to do so “would be close to blasphemy.” The reason? The Reverend Doctor Martin Luther King, Jr. spent his last night on earth with three women at the motel, having sex with two of them, and physically beating the third.[2]

Agent Sullivan has revealed that King also alienated the affections of numerous married women during his “ministry.” Sullivan’s conclusion about King’s morality is simple—the Reverend was totally degenerate.

Furthermore, King’s vaunted ethic of “nonviolence” and peaceful social change is challenged by his authorship of the forward to the book *Negroes with Guns,* written in Cuba by black militant Robert Williams.

“The Reverend Doctor…”

Martin Luther King, Jr. received an earned Ph.D. from Boston University. Thus, we are lead to believe that his oratorical skills were matched by his intellectual prowess.

According to writer Michael Hoffman, a King sympathizer, the Reverend Doctor’s first sermon, given in 1947, was plagiarized from a homily written by the Protestant minister Harry Emerson Fosdick. Further, King’s first published book, Stride Toward Freedom, was plagiarized from many unattributed sources.[3]

Further, “only 49 percent of the sentences,” is King’s doctoral dissertation, “contain five or more words that were King’s own…. ”This admission is from the Papers of Martin Luther King, Jr., a publication of the official organization which owns King’s estate and writings.

Just recently, a committee of researchers at Boston University stated, “There is no question but that Dr. King plagiarized in the dissertation.” But the committee concluded that it “would serve no purpose” to revoke King’s doctoral degree.[4] Indeed, such an action would undermine the official decree that all people must unquestioningly idolize the “Reverend Doctor.”

“The Reverend Doctor Martin Luther…”

From his name, we are told that King was, at least in spirit, cut from the same “cloth” as the great German leader of the Protestant Reformation, Martin Luther. Martin Luther was indeed a man of deep convictions, and so was Dr. King, with this exception, while Luther’s faith was in Christ, King’s faith was in Communism.

One of King’s first formal training sessions in “civil rights” was held in 1957, at the Highlander Folk School in Tennessee. The school was founded by Myles Horton and Don West, both official Communist Party organizers in the southeast. From 1955 to 1960, King’s personal assistant was Bayard Ruskin, a self-proclaimed communist and homosexual. Ruskin attended the 1957 national convention of the Communist Party, USA, and one month later founded the SCLC with M. L. King.

Later, King hired yet another personal assistant, named Jack O’Dell. Like Ruskin, O’Dell was a communist. In fact, O’Dell , while working with King, was concurrently a member of the national committee of the Communist Party, USA.

Another close associate of King was Stanley Levinson. King openly acknowledged his debt to Levinson, especially in the area of fund raising. Levinson had some expertise in this field, however, since hw was also the leading “money-man” for covert Soviet funds coming into the United States.[5]

Why the Martin Luther King, Jr. Holiday Should be Repealed

M.L.K., Jr.'s Life and the Aftereffects

By Mark Farrell

Brought to you by:
www.martinlutherking.org

Introduction

It is generally believed that Martin Luther King, Jr., was an intelligent African-American who promoted harmony between the races. Numerous books— all of which talk about his deeds of valor to promote good-will between both blacks and whites during a time when riots and strife regularly occurred in America— have been written about his life. He is generally regarded as a man of ethics, a man who fought against injustices. After all, he did receive the Nobel Peace Prize; and that, in itself, is something that is admired throughout the world.

However, there is another side of King— one that no one dares to discuss. In today's politically correct society, it seems that much of King's life— the parts that do not convey his image of a leader who promoted peace— have been forgotten. Very few people, especially those people who were not alive during the time that King promoted his brotherhood, have heard about this other side of King. I challenge *everything* you have been taught about King's love of people and life, about his nonviolent tactics, and about his beliefs and ethics.

I believe that this other side of King needs to be discussed. I feel quite strongly about this. In fact, judging from what I have uncovered about the parts of his life that have rarely been mentioned, I feel that "a petition for a redress of grievances" is in order to have the Martin Luther King, Jr., holiday repealed. In order to fully understand "why" I feel this way, just continue reading.

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Following the footnotes of my report, there is now an "added bonus": another report issued by Senator Jesse Helms. While I believe the information contained in my report is better, he also offers some relevant information about King's past. I hadn't known about his report at the time I wrote mine, or I would have used his information as well.

A Man Named Michael

On January 15, 1929, a boy by the name of Michael was born in Atlanta, Georgia. His father's name was also Mike. Many friends and relatives called the child "Little Mike."[1]

Little Mike's family was somewhat wealthy, despite the poverty surrounding them during the great depression; and he lived in a 13-room house.[2] His father, who was often called "Daddy" by Little Mike and people in the community, came from several generations of African-American Southern Baptist preachers.[3] Daddy was married to a woman by the name of Alberta. She had attended Spelman College, a school in Atlanta for black women, and was the daughter of the first president of the National Association for the Advancement of Colored People's Atlanta chapter.[4] Little Mike had a sister named Christine and a brother named Alfred.

Daddy was extremely religious and followed the Old Testament teachings word-for-word. He felt that such activities as "dancing or playing cards" were considered immoral.[5] Oftentimes, he "whipped" his son, Little Mike, for misbehaving.[6]

In 1934, after touring Bethlehem and Jerusalem at the expense of the Ebenezer Baptist Church's congregation, Daddy proclaimed that he wanted to be called Martin Luther King and his son, Little Mike, would be renamed Martin Luther King, Jr.[7] Daddy did that because he admired the work of the protestant reformer in Germany, Dr. Martin Luther, for whom the Lutheran church is named after. Martin Luther King Jr. and Sr. both went by those names during the rest of their lives.

Like most children, King, Jr., played with other children. When he was young, a white child, with whom King had been friends, rejected him. King reacted to this and decided from thenceforth, he said, to "hate every white person."[8] Because of that, he did not socialize much with whites until college.

Martin Luther King, Jr., was academically advanced for his age. At the age of 15, he attended Morehouse College in Atlanta, Georgia.[9] From there, he entered Crozier Seminary in Chester, Pennsylvania. While attending Crozier Seminary, he was introduced to and influenced by the late Dr. Mordecai Johnson, president of Harvard, who was a strong believer in Hindu leader Mahatma Gandhi.[10]

In 1955, when Martin Luther King, Jr., was only 26 years old, he became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama.[11] It was during that time he first gained public acclaim. There was an incident in which he participated that gained national attention.

Conquering the Castles

On December 1, 1955, the event that led to King's claim-to-fame occurred when a bus driver ordered some African-Americans to stand so that some whites could sit. Rosa Parks, an African-American lady, refused. She was arrested. King protested. He felt that the system, which allowed sitting privileges for whites on buses, was completely intolerable. (In some places in the South during that time, African-Americans, although allowed to ride on the same bus as whites, had to use the seats in the back.) King was head of the Montgomery Improvement Association boycott against the city's bus system.[12] Because King was articulate, had no apparent skeletons in his closet, and was unafraid of the city's leaders, he was the natural spokesman against the busing system. (Rosa Parks and the bus-boycotts are discussed in more detail in another chapter.)

On May 2, 1956, King's demand for integrated buses was met. He, then, articulated the rest of his plan: "Two of our original proposals have been met, but we are awaiting on the third: employment of Negro bus drivers for predominantly Negro routes."[13] While no one should be denied a place to sit, it seems unnecessary and extreme to force white bus drivers from their jobs of driving in "predominantly Negro routes." Evidently, it seems that King felt that the implementation of preferential treatment for African-American applicants was a noble idea.

One of King's aides mentioned, on King's behalf, the preferential treatment that they sought. On Sunday, July 21, 1963, KTTV in Los Angeles, California, and other stations across the U.S. had a show called *The American Experience*. A few prominent African-Americans were featured on the show: Wyatt Walker, an aid to Martin Luther King, Jr.; Malcolm X (Little), who was a minister of the Nation of Islam at the time; Allen Morrison, editor of the magazine *Ebony*; and James Farmer, the head of the Congress of Racial Equality (CORE). Malcolm X said that his Muslims wanted whites to give African-Americans a nation, businesses, houses, *et cetera* far away from white people. The others felt somewhat different. Walker, Farmer, and Morrison demanded full integration and "compensatory preference"— the exact term used— by coercive force if necessary. They felt that "mere equality" was insufficient; "massive preferential treatment," they said, was to be required. They felt that African-Americans should be paid more for the same jobs that whites do; that employers should fire whites and replace them with African-Americans; that employers should actively go out and find African-Americans, provide transportation, and hire them— qualified or not; that the constitution must be changed or replaced to enforce this; that America should rapidly move towards a socialist system; and that violent revolutionary measures would be taken if America failed to do this. Unfortunately, a number of politicians in Congress granted many of the *demands*, despite the protests of a few honorable Americans.

Whenever King's demands were not met, he used force and intimidation. In February of 1966, all the King's horses and all the King's men decided to launch an attack on a *castle*. The *castle*, which they assumed "trusteeships" of, was a six-flat tenement in Chicago. This was done as part of his campaign to gain power among the poor and, he claimed, to help them. King had no authority to do that; his power was only that which is derived from police-state tactics. King felt that his "morality" was more important than the law and property rights; he deemed his actions to be "supralegal"— above the law.[14]

Unjust Laws

On several occasions, King preached that African-Americans should disobey any "unjust laws." At the time, there were some communities that did not allow African-Americans to vote in full force by imposing certain restrictions on voters. (Some communities required that you had to be able to read and write in order to vote, and many blacks living in rural areas were illiterate.) King said that the people who resided in those communities did not have to obey the laws. Notwithstanding communities where all blacks *did* have the right to change the laws by voting, King went to the extreme of suggesting that blacks should not obey any laws that they disliked. On March 28, 1965, while King was on the television show *Meet the Press*, he stated his opinion of laws:

> "I do feel there are two types of laws. One is a just law, and one is an unjust law. I think we all have moral obligations to disobey unjust laws.
>
> "I think that the distinction here is that when one breaks a law that his conscience tells him is unjust, he must do it openly. He must do it cheerfully. He must do it lovingly. And he must do it with a willingness to accept the penalty."[15]

King is quoted as suggesting, "There may be a community where Negroes have the right to vote, but there are still unjust laws in that community. There may be unjust laws in a community where people in large numbers are voting, and I think wherever unjust laws exist people on the basis of consciences have a right to disobey the laws."[16] However, King's suggestion to disobey "unjust laws" is something that could lead to anarchy. Who would decide what is a *just* and *unjust* law? Martin Luther King, Jr., apparently decided what laws should and should not be obeyed. (Stokely Carmichael, a militant African-American, voiced an ideology very similar to King's comments but much more blatant: "To hell with the law."[17] Certainly, Carmichael, much like King, felt his actions were "supralegal," as if he was obeying a higher law— his own.) When King's actions of disobeying "unjust laws" landed him in jail, he could always count on some *good Samaritans* to bail him out.

The late Thurgood Marshall, an African-American who became a member of the Supreme Court, was one of those good Samaritans. He was unhappy with the way King gave his bills to the NAACP when Marshall served as the director-counsel for the group. "With Martin Luther King's group, all he did was to dump all his legal work on us, including the bills," said Marshall. "And that was all right with him. So long as he didn't have to pay the bills."[18] Because of problems between King and the NAACP's Chicago chapter, that chapter eventually, formally split with King's group.[19]

Indeed, King did feel that he could decide what was legal and what was not. He felt that rules did not really matter, that he only had to obey what he chose to obey. J. Edgar Hoover, the former director of the FBI, described how King would break laws "to obey a higher law"— King's laws:

> "Unfortunately, some civil rights leaders in the past have condoned what they describe as civil disobedience in civil rights demonstrations.
>
> "Martin Luther King, Jr., for example, after arriving in Chicago, Ill., early in 1966 in connection with the civil rights drive there, commented about the use of so-called civil disobedience in civil rights demonstrations and said:
>
> "'It may be necessary to engage in such acts… Often, an individual has to break a particular law in order to obey a higher law.'
>
> "Such a course of action is fraught with danger, for if everyone took it upon himself to break any law that he believed was morally unjust, it is readily apparent there would be complete chaos in this country."[20]

Peaceful Protests

Due to the "turmoil inspired" by King and his friends in the 1966 Chicago riots, where he engaged in his civil rights war, Congressman Edward Derwinski of Illinois described Martin Luther King, Jr., and King's cohorts as "Dr. Martin Luther King [Jr.] and his professional riot-inciting group."[21] The city of Chicago held a meeting, hoping to avoid marches that were creating animosity and spreading the strength of the police dangerously thin.[22] Residents noted that their attempts to appease the protesters were futile. One resident proclaimed: "Suddenly, it dawned on us that the whole meeting was a farce… Every time we'd make a concession, they'd move to a new spokesman and push for something more. They never had any intention of calling off the marches."[23] Trying to appease the unappeasable is an effort in futility, as the residents quickly learned; and the farce of the peaceful "protest marches" resumed.

In the Chicago riot of July 1966, Mayor Richard Daley said that the strife was "planned!" "Dr. King's aides were in here for no other reason than to bring disorder to the streets of Chicago," noted Daley.[24] Apparently, he was right, since King had spoken to numerous gang members prior to the ordeal. King even went to the extent of showing gang members a film of the Watts riots.

The *Baltimore Sun* had an interview with King, in which King's motives were clearly demonstrated. The *Baltimore Sun* revealed:

> "In an interview… Dr. King acknowledged that his 'end-slums campaign in Chicago is an implementation for the concept of *black power*,' but under a more palatable name.
>
> "Dr. King acknowledged that his presence in Chicago, the street rallies, sit-ins, marches, and door-to-door campaign to sign up members of protesting [units] have more far reaching aims than the immediate dramatization of problems of impoverished Negroes…
>
> "Dr. King… spoke at the headquarters of the West Side Organization, where a sign on the wall said: 'Burn, baby, burn, boycott, baby, boycott.' Roving bands of youths and some adults… broke windows, looted stores, and stoned police cars and small police vans."[25]

The riot was intense. It began when African-American youths, numbering approximately 100, stoned a police car. Martin Luther King, Jr., blamed the riot on Chicago Mayor Daley's refusal to make concessions to the civil rights program. "This is his typical style," said Congressman John Ashbrook of Ohio. "Rarely has Reverend King chastised looters, arsonists, and conspirators for violence. He always justifies their actions and, directly or indirectly, encourages them."[26] When the weekend came, Illinois Governor Kerner was forced to use the National Guard, because "police could not control rioting that in three nights included burning, looting, two deaths, 100 injuries, and extensive property damage," noted Congressman Ashbrook.[27]

King had a discussion with the militant African-American Stokely Carmichael. In the discussion, King seemingly recommended to Carmichael that he should try to "dislocate the functioning of a city" but "without destroying it." These are King's words of advice to Carmichael: "To dislocate the functioning of a city without destroying it can be longer lasting, more costly to the society. It is more difficult for the government to quell it by force. The disruption of cities you want will become much easier."[28] Unfortunately for the U.S., King's followers not only *disrupted* the city but also almost *destroyed* a large section of Chicago following King's speech.

Many respected African-American religious leaders felt that King was doing more harm than good and asked him to leave their cities. They said that they did not want their cities *disrupted*. They pleaded with King to stop his campaign, but it did no good. King continued to foment problems in the U.S.

Reverend Henry Mitchell, the leader of a group of West Side African-American ministers in Chicago who represented about 50,000 African-Americans, felt that King should "get the hell out of here." Mitchell and his fellow ministers felt that way because King's civil rights marching in 1966, he said, "brought hate."[29] "If [King] wants to march on the West Side," said Mitchell, "let him march with rakes, brooms, and grass seed." Mitchell continued, suggesting that African-Americans in the Chicago area wanted "peace, love, and harmony," not the violence that came to town with King.[30]

The late Bishop C. Fain Kyle, who was an African-American, issued a news release that said King was "directly or indirectly responsible for the chaos, anarchy, insurrection, and rebellion brought about through demonstrations and rioting throughout the United States in recent years, months, weeks, and days." Kyle said that

King should be "shorn of his power and imprisoned for his criminal acts and deeds for defying the courts of the land."[31]

J. H. Jackson, an African-American who was president of the National Baptist Convention at Kansas City, Missouri, said that King was causing problems all over America. Jackson said that King encouraged riots. Jackson said that King's actions were responsible for "designing the tactics that led to a fatal riot" and the death of Rev. A. O. Wright in Detroit.[32]

In May of 1961, King spoke at the Southern Baptist Seminary. After he gave his speech, three churches in Alabama voted to withhold funds from the seminary.[33]

King often warned of impending riots if his demands were not met. In November of 1967, he delivered a speech in Cleveland, Ohio. He warned of "massive winter riots in Cleveland, [Ohio;] Gary, [Indiana;] or in any other ghetto."[34] King said, "A cadre of 200 hard-core disrupters will be trained in the tactics of massive nonviolence."[35] The "massive nonviolence" mission of the "cadre of 200 hard-core disrupters" was ominous: "nationwide city-paralyzing demonstrations."[36] King even went to the extent of threatening two mayors, suggesting that they would be the "two outstanding men we have set up as lambs for the slaughter."[37] King said that he was "very pleased" with certain "victories of creative *black power*" (emphasis added).[38] The young boy who swore to "hate every white person" was now a man, and he was keeping the promise that he made in his youth.

King's insurrectionist-tactics were commonplace among the places that he attended. In one instance, King went to Albany, Georgia, and threatened to have a new drive for African-American rights. Ten days later, King "set a day of penance following a night of rioting, during which Negroes were arrested as they marched on city hall, hooting, laughing, and throwing bottles, bricks, and rocks at law officials," said former Congressman John Ashbrook of Ohio.[39] The situation had been maintained, reported the chief of police, until King returned to the city for an "illegal demonstration."[40]

When the FBI expanded COINTELPRO (*Co*unter-*Intel*ligence *Pro*gram) in 1967 to include "Black Nationalist-Hate Groups," King's Southern Christian Leadership (SCLC) was targeted, along with the Nation of Islam.[41] King was probably under that listing because he would often associate with minorities who hated whites. For instance, he was allied with Cassius Clay (a.k.a. Muhammad Ali), a professional African-American boxer who at the time was a member of the Nation of Islam.[42] (Later, however, it appears that Clay changed his beliefs, unlike King.) King, also, met with Malcolm X, and King had a meeting with Stokely Carmichael, offering him words of advice. And, on February 24, 1966, Martin Luther King, Jr., met with Elijah Muhammad, leader of the neo-Muslims.[43]

During the National Conference for New Politics, which had King listed as a member of its national council, King delivered a speech. The people who attended were Vietnam War protesters, black power advocates, civil rights workers, representatives from a number of leftist organizations, and others. The *Chicago Tribune* of September 6, 1967, said that the convention "turned out to be an assembly of crackpots and innocent do-gooders who meekly did the bidding of a handful of black power fanatics." There were two marijuana parties that took place during the convention. Sex orgies took place before audiences of delegates. The words "black power" were written on the walls, hallways and rooms of the hotel and were carved on the 15 elevators in the hotel where the delegates were staying. And, much merchandise was destroyed.[44] The peaceful people who came to hear King speak caused a total of $10,000 in damage to the hotel.

Although King spoke of "nonviolence," his actions were designed to elicit violence. King once said, "Negroes will be mentally healthier if they do not suppress rage but vent it constructively and its energy peacefully but forcefully to cripple the operations of an oppressive society."[45] Notice how his apparent contradiction is utilized: He told African-Americans that they should "not suppress rage but vent it" so that it would "cripple the operations of an oppressive society," yet this "forcefully" *crippling of society* was to be done "peacefully" and "constructively." What King was proposing was illogical and inconceivable.

Louis Waldman, a prominent black-labor lawyer, described King's methods as follows:

> "The philosophy and purpose of Dr. King's program… is to produce 'crisis-packed' situations and 'tension.' Such a purpose is the very opposite of nonviolence, for the atmosphere-of-crisis policy leads to violence by provoking violence. *And the provocation of violence is violence*. To describe such provocation as 'nonviolent' is to trifle with the plain meaning of words."[46]

The U.S. government found that King's actions were causing violence, racial problems, and the destruction of property. The Louisiana Legislative Committee noted that King was "leading the Negroes in the South down the road to bloodshed and violence."[47]

Although Martin Luther King, Jr., often said, "I have a deep commitment to nonviolence," his escapades could hardly be considered nonviolent. He was merely using double-talk. Congressman John Ashbrook of Ohio described the violence that occurred after one of King's *nonviolent* marches:

> "On May 4, 1963, police dogs and firehouses were used to quell a demonstration by lawbreakers in Birmingham, Alabama. There had been violence plain and simple. Martin Luther King [Jr.] and his right hand man, Rev. Fred L. Shuttlesworth, threatened that these demonstrations would continue… There was, they said, 'no intention of relaxing pressure without such action. We negotiate from strength' and 'will consider' calling off the demonstrations after the action. This was the mood of the well-known nonviolence of Dr. King.
>
> The day following action by police dogs and firehouses, the *New York Times* reported that residents of Birmingham heard from the lips of King, the man who preached peace in the streets but led the lawless bands: '*Today was D-Day. Tomorrow will be double D-Day*.'
>
> "One seldom hears Martin Luther King [Jr.]'s name without 'nonviolent' slogans coming in successive breaths. But quite often the nonviolence of King leads to violence of riot proportions. The Big Lie technique is clearly used. Repeat 'nonviolence' over and over so the public will believe it and then practice violence or the encouraging of violence."[48]

A Birmingham judge had issued an injunction that forbade King from participating in the march there, which culminated in the aforementioned riot. King protested the injunction and took it to the Supreme Court. In June of 1967, the Supreme Court affirmed the conviction of King and seven others for violating the law. Justice Stewart, speaking for the court's decision, said:

> "The rule of law that Alabama followed in this case reflects a belief that in the fair administration of justice no man can be judge in his own case, however exalted his station, however righteous his motives, and irrespective of his race, color, politics, or religion. This court cannot hold that [Martin Luther King, Jr., and others] were constitutionally free to ignore all the procedures of the law and carry their battle to the streets… Respect for judicial process is a small price to pay for the civilizing hand of law which alone can give abiding meaning to constitutional freedom."[49]

On the same day that members of the Supreme Court delivered their verdict against King's inflammatory escapades, riots were raging. In Tampa, Florida; Montgomery, Alabama; Los Angeles, California; and Cincinnati, Ohio, the riots were particularly intense.[50] Giving the impression that he was righteous and the Supreme Court was wrong, King said that the Supreme Court's decision would "encourage riots and violence, in the sense that it all but said that Negroes cannot redress their grievances through peaceful measures without facing the kind of decision we face."[51] How he figured that the "measures" he took were "peaceful" is something the world will never know; what is known is that the rioting to which he referred took the lives of a few people and ransacked the

city of Birmingham. Of course, King's diatribe was stated four years after the Birmingham riots, which was brought to the attention of the Supreme Court; and he probably figured that everyone had a short-term memory and would not remember.

Whenever police were sent to stop the random violence that King's followers caused, King would scream *police brutality*. It was a simple two-step process: 1.) King would provoke riots by his comments; 2.) When the police came to stop the ensuing violence, his followers would resist and then blame any injuries on the police. King's methodology was very similar to what Fidel Castro used initially to take control of Cuba. Senator James Martin of Alabama stated a distinct similarity between King's and Castro's methods:

> "In a memorandum circulated in Cuba before the communist revolution, the first point in the formula was to 'discredit the police in every way by causing incidents which will lead to arrest and then charging police brutality.' The program now being carried on in the United States by Martin Luther King [Jr.] and others is following this formula to the letter, whether King and those who constantly criticize the police know it or not. The shameful riots in Los Angeles in which screaming mobs burned, robbed, and murdered had not even ended before Martin King [Jr.] was charging police brutality and demanding the firing of the nation's finest police chiefs."[52]

King claimed that there were problems in Montgomery, Alabama. He asked President Eisenhower to stop— what King called— "a reign of terror."[53] The city's police commissioner dismissed King's claim, suggesting that it was merely "the rantings of a rabble-rousing agitator."[54]

The politicians were all too quick to cave-in to King's demands. King influenced a large number of nonwhite voters. King even said, "We will have Negroes so fired up that, I believe, they will withhold their support from candidates who do not respond to their demands." When King said "fired up," he literally meant it. Oftentimes, houses, apartments, and other buildings were burned down after he delivered his inflammatory speeches.

King's antics were designed to elicit violence— from both his disciples and opponents. By staging marches in relatively peaceful communities, King could either (1) cause his followers to engage in a riot or (2) provoke violence from his adversaries. Either situation worked well for him. If his followers caused a riot, the riot would gain international attention; and he would blame it on the *racist whites*— not his followers— and on "unjust laws." If marches generated violence from his adversaries, King's followers would attain victimization status; marchers would generate sympathy from peace-loving Americans. And, it would force the government to enact more laws to prevent recurring violence and quell the *nonviolent* demonstrators. It appears that King figured his antics would make his battle seem honorable in the eyes of the masses who would not take time to delve deeply into his methodology.

The magazine *Newsweek* of March 22, 1965, described King's actions: "For weeks, Martin Luther King [Jr.] had been escalating his Selma voter-registration campaign toward the state he calls 'creative tension'— the setting for paroxysm of segregationist violence that can shock the nation to action…"[55] There is no question that King's "creative tension" definitely shocked the nation, especially after all the "creative tension" caused millions of dollars in damages from riots.

The *New York Times* of February 24, 1964, had this to say about the method that was utilized: "The Negroes rationale in holding night marches is to provoke the racist element in white communities to show its worst."[56] It appears that King was attempting to "provoke" anything but *nonviolence*.

In the *Saturday Review* of April 3, 1965, King revealed his methodology:

> "1.Nonviolent demonstrators go into the streets to exercise their constitutional rights.
>
> "2.Racists resist by unleashing violence against them.
>
> "3.Americans of conscience in the name of decency demand federal intervention and legislation.
>
> "4.The administration, under mass pressure, initiates measures of immediate intervention and remedial legislation."[57]

His scheme was brilliant— somewhat iniquitous but, nonetheless, brilliant. First, he had his followers travel to relatively peaceful towns— places that were unaccustomed to seeing black power advocates, organized crowds, and the lawless element— and antagonize the towns' people with signs, marches, sit-ins, and chants. Next, the people residing in those peaceful communities, who were unaccustomed to demonstrations and who wanted to maintain a peaceful neighborhood, rebelled against the marchers. It seems that King desired that type of conflict to occur, which he would blame entirely on "racists"— those whites who resisted his plans. King and his disciples would be viewed as the *victims* rather than the *aggressors* in the eyes of some Americans, who were unaware of the full

scope of King's activities and those of his colleagues. Finally, with this view that he portrayed as the *victim* going for him, he was able to have his demands met— the "remedial legislation" that brought about preferential treatment for blacks.

In many cases, however, when King went to the big cities, rather than the small towns, his followers rioted. When his followers caused riots, he would merely blame the "unjust laws." After all, King claimed that his followers could not be held responsible for their actions; surely, everything was the fault of those evil, bigoted whites, not the peaceful, loving, caring, oppressed nonwhites who looted, burned, and destroyed the city.

King's love for violence can be summarized by one of his remarks: "A riot is the language of the unheard."[58] King's attempt to excuse his cohorts and his own lawless behavior as being the righteous "language of the unheard" was evil. Evidently, this was one of those things that he also loved.

Supralegal Love and the Man

King professed that he *loved* the world and all those around him. He said it all the time and claimed to be a peaceful, nonviolent, loving citizen of good will. If he had so much love for everyone, his behavior should have validated those feelings. Well, it did not. On a couple of occasions prior to 1964, King even attempted to commit suicide.[59]

Although King may not have loved himself, he did care for some of his followers. King's "love" for people was, oftentimes, "supralegal." Demonstrating what could only be defined as *supralegal love*, federal agents, investigating King's life, discovered that he violated some laws during the pursuit of his goals. Specifically, they discovered that King "had violated the Mann Act [white slavery]."[60]

On one occasion, King shared his "love" by being with a few different women in one night and then became involved in an argument with one of his ladies. The advocate of nonviolence became upset, hit her, and "knocked her across the bed," said King's friend, the late Rev. Ralph David Abernathy.[61]

King's friends were also of questionable morality. For example, Bayard Rustin, who worked five years as an adviser to King, was once convicted of "sodomy"— sharing his perverted *love* with someone.[62]

The FBI had recorded much of the love, which was shared by many of King's disciples. The FBI had been keeping tabs on King by tapping King's phone and bugging his quarters since October 10, 1963.[63]

Because of the investigations conducted by the late FBI director J. Edgar Hoover of subversive organizations, like both the Nation of Islam and Communist Party, Hoover has been repeatedly slandered by them. And, some of the media have only been too happy to repeat these things— probably with the hope of generating a little attention to themselves (and the accompanying money). The Federal Bureau of Investigation has always been targeted by people in the past who have felt that the FBI is *out to get them*. In some cases, where the people are criminals, they may be right. (For instance, Louis Farrakhan, who has threatened to lop off the heads of any undercover FBI agents in his organization in his speech *Warning to the Government*, is probably not rated too highly among FBI members.)

There have been numerous attempts, recently, to defame the late J. Edgar Hoover— much of which borders on sheer insanity, the rest of which is an outright, licentious rumor— by leftist hatemongers. Why would they do that? It is quite simple: By attacking Hoover with their unproven, insipid jeremiads in an attempt to discredit him, they hope that all of his findings will be discredited as well.

For instance, there have been rumors that Hoover was some type of quasi-KKK member or a clandestine racist. Nothing could be further from the truth. At the same time he had left-wing extremists investigated, he was doing the same with the right-wing extremists as well.[64] And, despite differences that he had with Martin Luther King, Jr., Hoover was personally responsible for launching a massive investigation to find King's killer, James Ray, which led to Ray's conviction. Hoover was actually quite impartial and merely went about doing his job.

By attacking Hoover, these leftists hope to destroy the FBI's reputation and credibility. They hope to discredit the *facts* uncovered by the American government about the leftist hatemongers' nefarious activities. The leftists, in numerous cases, have already destroyed the reputation of some law enforcement agencies. Now, they are attempting to destroy anyone in the government who does not hold their pixilated opinions as truth. Hoover has been unfairly maligned and viciously attacked by unsubstantiated allegations, the foremost of which is that he was a homosexual. It almost seems ironic that the leftist hatemongers have accused Hoover of being a homosexual, since many of them engage in it or, at the least, promote its acceptance. Some people in the media are only too happy to repeat the baseless rumors concerning Hoover.

Anthony Summers wrote a book about J. Edgar Hoover, *Official and Confidential: The Secret Life of J. Edgar Hoover*. In his book, he alleges that Hoover was a closet homosexual. To *prove* his ludicrous allegation, he quotes some real *honest*— and that term is used sarcastically— people. He cites people like Seymour Pollock, a friend of the mobster Meyer Lansky. Pollock said, "The homosexual thing was Hoover's Achilles Heel." Evidently, we are supposed to believe Pollock, a person whose company was the mob, over Hoover, who spent his entire life on maintaining law-and-order, according to Summers.

Curt Gentry, in his book *J. Edgar Hoover: The Man and the Secrets*, reiterates the same baseless rumors as Summers. Contradictory to Gentry's suggestion that Hoover may have been a homosexual, Gentry admittedly noted that Hoover had once warned former President Richard Nixon that "ring of homosexualists" surrounded him. Apparently, Gentry cannot even see the contradiction in his own writing: If Hoover was indeed a homosexual, he certainly would not care if homosexuals were in Nixon's government.

It is time to put an end to the allegation that Hoover was a homosexual. Hoover never did approve of homosexuality. And, he made that known. He did not even allow homosexuals to be members of the FBI, which was stated in the FBI's rules at the time.

Ralph de Toledano, in his book *J. Edgar Hoover: The Man in His Time*, describes how the baseless rumors of Hoover being a homosexual began. It all started in 1964. One of Lyndon Johnson's aides and associates was arrested for committing a "homosexual act" in a bathroom at a YMCA. Johnson's aide was emotionally collapsed after being arrested for the homosexual act and went to a hospital in Washington, D.C. The White House kept the lid on the story for 24 hours and did not tell the newspapers. One of Hoover's FBI assistants found out that Johnson's aide was in the hospital but did not know the reason why. The FBI assistant sent some flowers to Johnson's aide, using J. Edgar Hoover's name, which was customary. The media, hoping to generate a few headlines, were only too happy to make that known. Hoover had difficulty explaining what happened for a couple of reasons, which is described by Toledano:

> "If [Hoover] had said that he knew nothing of the homosexual charge, he would have admitted that the FBI was not omniscient. If, on the other hand, he claimed knowledge, then he would be convicting himself of friendship with a homosexual."[65]

The Communist Party's members heard about the incident with the flowers and decided that it would be in their best interest to use some under-handed tactics of their own. They decided to engage in what Hoover described as a "smear campaign" against him.[66] Their hatred for Hoover has always been well known, so that should not be too surprising. After all, almost single-handedly, Hoover had kept the Communist Party from attaining social acceptance by releasing information about its nefarious activities.

The Communist Party sent a letter to several government officials, which was supposed to have been written by Hoover, that suggested Hoover himself was engaging in homosexual affairs (as if Hoover, a man who had fought valiantly against the acceptance of homosexuality into the FBI, would engage in such a perverse act). The letter was described as "scurrilous and putrid" by Senator Bourke Hickenlooper.[67] Hoover proved that the letter was just another disinformation attempt that was made to discredit the FBI by attacking him personally.[68] Though there have been many attempts to use disinformation against Hoover, what he purportedly discovered about King during the course of the bugging is simply incredible.

Carl Rowan, an African-American syndicated columnist, was initially perturbed when he discovered that King had been bugged. In one of his columns, Rowan blamed J. Edgar Hoover, director of the FBI, for King being bugged.[69] However, Rowan later discovered that U.S. Attorney General Bobby Kennedy had ordered the bugging. Clyde Tolson, the FBI's associate director, revealed that in response to one of Rowan's columns:

> "The wire tap on Martin Luther King, Jr., was specifically approved in advance in writing by the late Attorney General of the United States, Mr. Robert F. Kennedy. This device was strictly in the field of internal security and, therefore, was within the provisions laid down by the then President of the United States."[70]

J. Edgar Hoover reportedly discovered that King had numerous love affairs. Hoover had "*at least 15 reels of tape* about sexual *entertainment* and conversations between King and Abernathy that might lead to the conclusion that there was a homosexual relationship between the two ministers," noted Rowan.[71]

During a discussion with someone in the FBI, Rowan discovered that there had been sexual intercourse in "the King suite" with Rev. Ralph David Abernathy. At another time, there was an "orgy." Those conversations had both been taped by one of the FBI's bugs.[72]

The black newspaper writer and television talk show host Tony Brown mentioned the reported conversation between King and Abernathy behind closed doors. In Brown's column, he described King's reported *love*:

> "'Come on over here, you big, black m_____, and let me s___ your d___,' Martin Luther King said to his friend, Rev. [Ralph] David Abernathy…"[73]

Cunning Copier

In other areas, King's ethics were also questionable, especially for a minister of good will. In the course of King's endeavors, he often plagiarized work from others, claiming it as his own and rarely giving credit where it was due. For a person who seemed accustomed to trickery, this was nothing new to him. King would quote others' works verbatim and not give credit to the original authors. In the course of King's plagiarism, he would occasionally change a few words and would often misspell them. The following is a sample of King's literary theft; the left hand column is the original, the right King's copy:

"We have granted freely, however, that final intellectual certainty is impossible…	"We must grant freely, however, that final intellectual certainty about God is impossible. Our knowledge of the absolute will always remain relitive [*sic*].
We can never attain complete knowledge or proof of the real.[74]	We can never gain complete knowledge or proof of the real.[75]

The following excerpts are from some more of his works. On the left is the work of others from whom King obtained *his* ideas. On the right is King's work.[76]

All feasts are divided into two classes, feasts of precept and feasts of devotion. The former are holy days on which the Faithful in most Catholic countries refrain from unnecessary servile labour and attend Mass. These include all the Sundays in the year, Christmas Day, the Circumcision…	All feasts are divided into two classes, feasts of precept and feasts of devotion. The feasts of precept are holydays [*sic*] on which the Faithful in most Catholic countries refrain from unnecessary servile labor and attend Mass. These include all the Sundays in the year, Christmas Day, the circumsism [*sic*]…
Before we come to consider some modern theories it may be well to refer to two views… which are now obsolete or obsolescent.	Before we come to consider some modern theories it may be well to refer briefly to two views… which are now obsolete or at least absolescent [*sic*].
If there is any one thing of which Christians have been certain it is that Jesus is a true man, bone of our bone, flesh of our flesh, in all points tempted as we are… When at the well at Samaria he asked the woman…	If there is any one thing of which modern Christians have been certain it is that Jesus was a true man, bone of our bone, flesh of our flesh, in all points tempted as we are… At the well of Sameria [*sic*] he asked a woman…

King plagiarized a significant portion of his doctoral dissertation. When Boston University formed a committee to determine the amount of plagiarism in King's dissertation, the committee concluded that 45 percent of the first part and 21 percent of the second part were copied from other people's works.[77] Despite that outrage—and probably due, for the most part, to King's popularity among African-Americans— Boston University felt that "no thought should be given to the revocation of Dr. King's doctoral degree."[78]

How can King be viewed as a leader to today's youth? He only obeyed the laws that he deemed *just.* He called for "black power." He incited riots. King threatened mayors. He wanted preferential treatment for African-Americans. He cheated in school and throughout his life. His *love* extended way beyond his speeches.

Some congressmen felt that the type of leadership given by King was not something to be admired. Congressman Waggonner felt that King did not deserve the attention he received. In contradiction to the beliefs held by King's misguided followers, Congressman Waggonner told the truth behind King's actions:

> "The *Washington Star* of yesterday, September 20 [1965], summarized the feeling of those in government and out for the latest bit of meddling by Martin Luther King [Jr.] in an editorial, aptly titled, 'Martin Luther King, Go Home.' There is a great deal of concern in every quarter of the nation over the role this professional wowser has recently taken upon himself, that of a Secretary of State without portfolio. And, I might add, without invitation and without qualifications.
>
> "[King] is a meddler and unqualified to tell others how to run either their government or their personal affairs. The fact that he is a Negro gives him the right, in the eyes of the deluded liberals, to meddle in any affair in which any Negro is involved. Yet the record shows that, wherever his presence is felt, there has been bloodshed, strife, and anarchy. His 'nonviolence' has bred violence. His 'leadership' has turned loose the rampaging mob. His 'peace' has fomented hatred at a time when cool heads and reasoning was needed."[79]

In the latter part of March 1968, a month before King's assassination, King decided to visit a garbage collectors strike in Memphis, Tennessee. He organized a demonstration that culminated in a riot. After the traditional burning and looting was completed, it was discovered that a 16-year-old was killed in the process. A judge, wishing to prevent more outbursts, put forth a mandate that made certain there would be no more demonstrations. King felt that it was an "unjust law" and made it perfectly clear that that he was not going to obey the law.[80] Had King obeyed America's laws or had he decided to "go home," as some congressmen desired, it is quite probable that the fanatic James Ray would not have eventually killed him.

It seems an outrage that the American government has named a day after Martin Luther King, Jr. For those of us who are still idealistic about the American way of life and truth, justice, and honor, it appears that a "petition for a redress of grievances," to have that holiday repealed, would be in order. There is little question that the holiday was created to appease African-Americans; politicians felt that African-Americans should have their own "hero"— their own day. However, there are so many blacks that have served America well— both in war and in peace— that it seems inappropriate to give King this recognition.

As for receiving the Nobel Peace Prize, it appears this may have been conferred by well meaning, but misguided, members of the international community, who were either unaware of all King's activities in America or had feigned blindness. In response to this apparent contradiction— awarding a "Peace Prize" to a man who had caused violence— one fellow stated his feelings, regarding the incident, which was printed in the *Congressional Record*:

> "The politicians and government leaders had better stop pampering Mr. King and others like him and begin speaking against those who would bring more violence and lawlessness to our country. It is time for President Johnson to take a hard, tough line with these rabble-rousers who advocate anarchy. Former President Harry Truman stated it well some time ago when someone admonished him for criticizing the Rev. Martin Luther King [Jr.]. Mr. Truman was reminded that Mr. King had been the recipient of the Nobel Peace Prize. Mr. Truman responded, 'Well, I didn't give it to him.'"[81]

Although it may seem that what has already been mentioned would be enough to warrant a repeal of the King Holiday, there is one thing about him that is particularly disturbing that needs to be addressed: King's apparent belief in socialism or, communism. It appears that King and other leaders throughout the civil rights movement accepted that belief because they liked the idea of "redistributing"— the socialist's euphemism for stealing— other people's property. In order to fully understand the reasoning for this folly and before delving into King's involvement, it is necessary to take a cursory examination of the tenets of socialism.

Socialism's Success

One particularly disturbing thing about America's past is the socialists and communists who have organized to create their own Utopia— a place where others work to satisfy the socialists and communists' laziness. The communists and socialists' Utopia is a place where they control the government and decide who works where, at what time, and to be paid how much. The proponents of socialism and its twin brother, communism, have caused many problems in the U.S. and still exist in some places, especially in large cities.

Although the Union of Soviet Socialist Republics has practically— for all intents and purposes— crumbled from following the asinine ideology of socialism, that has not stopped the socialist advocates in America from promoting more of the same.[82] For instance, the International Socialist Organization still meets at many universities in the US, which it has been doing for quite some time, much like similar groups across the United States of America. (A couple of years back, I even came across one of the ISO's fliers, which asked people to attend a meeting that was sympathetic towards the African National Congress, which is irrefutably affiliated with South Africa's Communist Party and is described later.) Despite the U.S.S.R. crumbling, the fringe groups who operate in America and who support an ideology similar to that which was formerly embedded within the U.S.S.R.— often formed by otherwise intelligent people— have stridently advocated more of their ideology, though its end-result has proven to be detrimental to any nation.

The proponents of socialism and communism have never truly understood the work ethic (unless it was to be applied to others); physical labor and difficult mental labor has always been *beneath* them. They always complain of— what they call— the "wage slave" type of relationship that is forged between worker and employer. The socialists' maxim has always been this: You reap what others have planted, not what you sow.

Communism and socialism support the empowerment of their ideology through force or, if possible, through gradual changes. In the Union of Soviet Socialist Republics' past, the force used by the party resulted in the deaths of approximately 40 million of their own people.[83] Unfortunately, that estimate was probably not too far off. The killing of people has always been an important part of the socialist ideology; people will not accept communism unless by sheer force.

Communism is the complete lack of motivation. What is the purpose of working harder if you will not reap greater rewards? In the U.S.S.R., people learned that the harder they worked, the more the socialist leaders would benefit. The people also felt that stealing from a company was acceptable; after all, they reasoned, everything is everybody's property— why not take it? The socialist leadership condemned the so-called "bourgeoisie"— the people who had made money during their lifetimes through hard work— while the socialist leaders took the profits from the bourgeoisie (and, in a sense, the socialist leadership became the new bourgeoisie, while condemning the former). The socialists condemned the capitalist yet took the rewards from those who produced and created new goods. The socialist leaders claimed to be for the worker, whom they called by the Latin word "proletarian"; yet the socialist leaders did everything in their power to keep that very same worker *in his place* by their actions. For, they felt that they knew better than the worker what he wanted— or, for that matter, needed.

Socialism was created to trick the working class with pretty slogans and prettier words. It was created to take the wealth of a nation by using and manipulating good-natured workers. Socialism was never intended to help the worker; it was created to feed off of him, like some parasitic leach, sucking the life-blood of the worker until he was of no more use and giving no rewards to the socialist leadership.

Communism is the government dictating to you what you *will* do and what you *will not* do. It is the government telling you what you can say and what you cannot say. (Communism *is* political correctness at its worst; it was designed to control and manipulate.) Although there will never be a nation where its people are completely free— except those where anarchy is prevalent— America has allowed people a significant amount of freedom (which seems to lessen by the day), providing that the people do not infringe upon the rights of others.

Nowadays, since the so-called "Red Scare" is over, many people who are outright socialists are incorrectly being labeled— and sometimes even call themselves— "liberals." A liberal is anything but a socialist. A liberal is, basically, an open-minded person who is willing to discuss new ideas to better society; socialism is not a new idea and has been *proven* not to better society. The socialists or, communists who masquerade as liberals do not care about bettering American society as a whole; they only care only about their little groups or their special causes. Most leaders of the so-called socialist causes are in it just for the money or prestige from the followers.

Other people who are incorrectly called— and sometimes call themselves— "liberals" support the Bill of Rights, *as long as it supports their rights and not those of their adversaries* (whether real or imagined). There have been major controversies in the American Civil Liberties Union when some of its members— the people who are actually true liberals, not just those who call themselves by that name— have suggested that the Constitution

applies to *all* people within America, as it does, and not just *this* or *that* group. The pseudo-liberals have suggested that anything, which contradicts their beliefs, is not to be heard.

All the King's Horses and All the King's Men (Or, The Deceptive Name-Game)

America's communists, socialists, and other subversives have brought about changes— changes to take away certain rights from people— that have assisted this nation in its spiral downwards. In order to take away those rights— the freedom and rights that have been created in the U.S.— the people who advocate communism or its twin brother, socialism, have had to use sheer trickery. It is by this same trickery that communist and socialist organizations have created deceptive names in order to camouflage their innermost desires. Very few communist or socialist organizations that have existed in the U.S. are as open about their beliefs to actually use the word "socialist" or "communist." Oddly enough, some of the people who were socialists or communists are revered in today's society, although most of them have become either obscure or forgotten. Let us examine these people, who have been operating in America for some time, and their deceptive measures.

In the year 1938, several people— James Dombrowski, Aubrey Williams, Carl Braden, and Anne Braden— were busy at work in the United States of America. For instance, James Dombrowski was working as the administrator of the Southern Conference for Human Welfare (SCHW).[84] That sounds like an honorable organization. Everyone likes the idea of helping people— that is, "human welfare"— and some places in the South (and the North, for that matter) are in definite need of it.

Oftentimes, things are not quite as good as they sound. It turns out that the SCHW was a communist front. Paul Crouch, an admitted communist from 1925 to 1942 who was one of the founders of the SCHW, identified the purpose of the organization before the Senate Internal Security Subcommittee: The SCHW, said Crouch, "was intended to lead to class hatred and race hatred, dividing class against class and race against race." The Senate Internal Security Subcommittee voiced similar findings: "[The SCHW] was conceived, financed, and set up by the Communist Party in 1938 to promote communism in the southern states."[85]

The communists who formed the SCHW realized their mistake. They needed to do something to get rid of the bad image that their organization had from the Senate Internal Security Subcommittee. They decided upon a simple solution— namely, to change the SCHW's name.

They decided to call it the Southern Conference Educational Fund (SCEF). That sounds good. After all, everyone is for funding education, and there are schools in the South that could use a bit more money. The communists always did have a knack for disguising their evil intentions.

They changed the name of their outfit, but not much else; their address, publication, and phone number— along with most of the officers— remained the same. Dombrowski continued to work as the administrator of the "new" organization, the SCEF. Board member Aubrey Williams and field secretaries Carl and Anne Braden— all of whom were identified as communists— continued to serve the SCHW with the its new name, the SCEF.[86]

The Senate Internal Security Subcommittee eventually called the SCEF what it was: "a communist transmission belt for the South."[87] It is not too surprising to discover that when, on October 5, 1963, the local and state police raided the SCEF office in New Orleans, *quantities of communist literature were seized*.[88] The SCEF was notorious for its communist affiliation.

The Rev. Fred Shuttlesworth, who was one of Martin Luther King Jr.'s African-American friends, became the head of the SCEF. Apparently, he had the qualifications that the SCEF wanted: "former convict."[89] Later, Shuttlesworth formed the Montgomery Improvement Association (MIA), which King led during the boycott of buses in Alabama.

There was one more person involved with the SCEF who deserves particular attention— namely, **Martin Luther King, Jr.** King spoke for the New York Friends of the Southern Conference Educational Fund. When people wanted to see the conference, they were told to make reservations through William Howard Melish, who was identified by the government informant Louis Budenz as a communist.[90] That, in itself, is hardly worth mentioning, but the story does not end there. Pay close attention now.

There were other organizations in America that were similar to the SCEF. The Highlander Folk School shares a legacy similar to that of the SCEF: Both organizations were formed from other organizations that were previously cited by the government as being communist organizations. (Those commies— they always were the clever ones at playing *musical chairs*, moving to different locations and changing the names of their organizations whenever someone turned over their rock.)

In 1932, James Dombrowski, the same fellow who was responsible for the formation of the SCHW and SCEF, and Myles Horton— both of whom were self-admitting communists— formed the Commonwealth College in Mena, Arkansas. Eventually, the government discovered that the organization was communist. (The sickle-and-hammer flag, which was prominently displayed, gave the communists away.) The attorney general said the Commonwealth College was a communist front and fined it $2,500 "for violating the sedition statute of the state of Arkansas."[91]

The faculty of the Commonwealth College decided it was time to move on down the road. They packed up their bags and moved to Monteagle, Tennessee, and formed the Highlander Folk School. Besides the communists Horton and Dombrowski, there were a few other communists who worked at the Highlander. For instance, Don West, who was the district director of the Communist Party from North Carolina, and Aubrey Williams, an identified communist, participated in the school's operation.[92]

Aubrey Williams has an interesting history. Much like Shuttlesworth, Williams was president of the SCEF at one time, too. In 1963, he became national chairman of the National Committee to Abolish the House Committee on Un-American Activities (NCAHCUA).[93] (Our American government, at one time, had an organization called the House Committee on Un-American Activities [HCUA], which investigated, simply put, un-American activities.) The people who formed the NCAHCUA probably thought that it was amusing to form an organization to abolish the HCUA, which was investigating the subversive activities of some of the members of the NCAHCUA. The American government did not think that was too funny; the Committee to Abolish the House Committee on Un-American Activities was cited for what it was: "a communist front."[94] **Martin Luther King, Jr.**, was associated with the National Committee to Abolish the House Committee on Un-American Activities.[95]

Obviously, the Highlander Folk School was one of those schools that gave its students a special kind of education. With James Dombrowski and his collaborators— Myles Horton, Don West, and Aubrey Williams— they decided to help educate the people of Tennessee. Although some people in Tennessee may have needed an education, there appeared to be an ulterior motive for the education given by the Highlander Folk School. Subjects like English and math were not even taught there, which might make you wonder *what* was taught at the "school."

There were some well-known people who attended the Highlander Folk School and either received or gave the students their special education. For example, Rosa Parks, the African-American woman who started all the controversy surrounding the busing-boycott mentioned in the chapter *A Man Named Michael*, just happened to go there. She attended the Highlander Folk School for a considerable period of time and received the education offered by the Highlander Folk School.[96] It appears that the busing-system incident had some interesting characters working behind the scenes.

The busing incident helped pave the way for the preferential treatment that African-Americans receive today. Under the rallying banner of communism, the adherents fought for special treatment for African-Americans. That is what communism has always meant— namely, people given things that they would not normally merit by their own capabilities.[97] There is no doubt that there were ulterior motives for the protests.

Of course, Rosa Parks, a former secretary for the NAACP, denied any plans, which were probably discussed in intricate detail at the Highlander, about why the Montgomery Bus Boycott was formed. "I don't really know why I wouldn't move," said Rosa Parks. "There was *no plot or plan* at all" (emphasis added).[98] Could Rosa have been lying? Could there have been a "plot or plan"? Let us take a look at the past history of the Highlander Folk School, which she attended.

Horton, West, Williams, Dombrowski— all known communists— were involved with the Highlander Folk School. And, of course, Rosa Parks had attended the Highlander, too. Guess who else was involved with the Highlander Folk School? **Martin Luther King, Jr.** (His name just keeps popping up.) King gave a speech at the Highlander Folk School in 1957.[99] On March 28, 1965, when asked by Lawrence Spivak on the television show *Meet the Press* about the incident, King admitted that he was "there" and "made a 45 minute speech."[100] Of course, it would not have done him too much good to deny his association with the Highlander Folk School, since a photograph of him was taken while he was there.

Why would Martin Luther King, Jr., be at the Highlander Folk School? Remember the incidents from the chapter *Conquering the Castles*: One of Martin Luther King Jr.'s aides said "compensatory preferences" were to be given to blacks, and King said that he wanted *only* black bus drivers for predominately black routes. The Highlander Folk School, like many communist organizations operating throughout the U.S., supported those objectives.

In the picture taken at the Highlander, which was shown in the now-defunct Georgia newspaper *Augusta Courier*, King is sitting next to Aubrey Williams, president of the Southern Conference Education Fund, Inc.[101] Next to Aubrey Williams is Myles Horton, described by the *Augusta Courier* as the "director of Highlander Folk School for communist training."[102] While King spoke before the assemblage at the Highlander, he said that he

admired Horton's "noble purpose and creative work."[103] Horton made a form letter for the Highlander, dated May 15, 1963, on which King is listed as a sponsor of the Highlander Folk School.[104] That should not be too surprising since King had announced before that his SCLC and the Highlander Folk School would be joining forces.[105] Seated behind King, Williams, and Horton in the picture is Abner W. Berry "of the Central Committee of the Communist Party."[106] Abner W. Berry was also a writer for the communist publication *The Daily Worker*.[107] And, of course, dear old Rosa Parks, the lady who was involved in the busing incident ("There was no plot or plan at all"), was in the group photo.[108]

While on the television program *Meet the Press*, Spivak showed King the photograph taken at the Highlander Folk School. Spivak asked King about the photograph, which had the caption "Martin Luther King [Jr.] at Communist Training School": "Will you tell us whether that was a communist training school and what you were doing there?"[109] King responded:

> "Well… I don't think it was a communist training school. In fact, I know it wasn't. The Highlander Folk School, which was referred to in that particular article, was a school that pioneered in bringing Negroes and whites together at a time when it was very unpopular, *to train them for leadership* all over the South, and I think they did an able job in doing it [emphasis added]."[110]

King then went on to cite some respectable people who, he claimed, supported the Highlander Folk School— for instance, Eleanor Roosevelt.[111] Although King did not offer any proof to substantiate his claim that former President Franklin Roosevelt's wife supported the Highlander Folk School, a school which was seemingly intent on replacing the U.S. government with its own form of government and training its students "for leadership all over the South," that did not stop King from suggesting that she supported it. By associating the former President's wife with the Highlander (whether true or not), making it appear as if it was a reputable organization, King was trying to disguise his nefarious alliances at the Highlander. Even on the slim chance that the late President Roosevelt's wife did, in fact, support the Highlander Folk School— a very slim chance indeed— that does not mean anything other than that she was probably unaware of its activities. She was not a politician and did not have any special knowledge of subversive groups. However, King's affiliation with the Highlander and its organizers were too involved to neglect.

Dr. Alfred Jarrette, the author of *The Negro in Politics* and an educational advisor to Harlem Youth Activities Unlimited, suggested that King "has been used as a tool of the Communist Party in several instances."[112] Jarrette was *almost* right; King had not been "used."

On numerous occasions, King had associated with subversive and communist organizations. Occasionally, he liked to do his friends a favor; so, every once in a while, he would take some money off their hands, say a few good words about them, make a speech that supported their beliefs, and do other nice things that friends do for one another.

Many high-ranking members of King's various groups were outright, self-admitting communists. They acted as King's advisers. Some were particularly subversive and had anti-American intentions.

Bayard Rustin was one of King's colleagues and had worked underneath King in the Montgomery Improvement Association for a considerable period of time. Rustin was described by King as a good black leader and "a brilliant, efficient, and dedicated organizer and one of the best and most persuasive interpreters of nonviolence."[113] Rustin certainly had the qualifications to work for King.

"Bayard Rustin's qualifications are better documented in the public record, in that he was reported in the press to have been a member of the Young Communist League," said Senator Strom Thurmond, R-S.C.[114] Rustin maintained membership in the Young Communist League in 1936, while he attended college in New York, N.Y.[115]

In 1941, Rustin allegedly quit the Young Communist League (or graduated from it) but continued to engage in suspicious activities.[116] During World War II, Rustin served 26 months in federal prisons for "draft-dodging" and "advocating resistance to the war."[117] He was, also, arrested for sexual perversion— arrest record number 33914— in Pasadena, California, and went to jail after he admitted to being guilty in 1953.[118] Rustin certainly seemed to have the right qualifications for the Montgomery Improvement Association.

Rustin's qualifications for the MIA did not end there. He, also, associated with the following: War Resisters League, World Peace Brigade, the magazine *Liberation*, Medical Aid to Cuba Committee, Committee for Nonviolent Action, Greenwich Village Peace Center, and other, similar organizations.[119] (It is amusing how the socialist/communist organizations use nice-sounding titles— names oftentimes filled with such honorable things as "peace," "Christian," *etc.*— in a deceptive effort to make their organizations appear holier-than-thou.)

Rustin did have his *finer* points. For instance, he was for education; unfortunately, the education that he promoted, much like the Highlander Folk School, was "socialist education." It turns out that he was active in the

American Forum for Socialist Education, a group that was determined to be communist-dominated by the Senate Internal Security Subcommittee.[120]

Could Rustin have cleaned up his act by the time he met King and served as King's secretary and adviser in 1955? Everyone makes a mistake now and then in his youth. Everyone should have a chance to redeem himself. But, some communists never learn. Rustin's activities were consistent— from his youth to his old age.

Rustin kept busy with his subversive activities. Rustin attended the sixteenth national convention of the Communist Party in 1957 as, he claimed, an "observer."[121] (All the other people who attended the event were observing it as well.) On occasion, he visited and was entertained at the Soviet embassy. He even went to Russia in 1958, which was sponsored by the Nonviolent Action Committee Against Nuclear Weapons.[122] On February 4, 1964, Rustin was photographed while he was leaving a party at the Soviet mission to the United Nations.[123] According to the January 1963 edition of *Fellowship*, cited in the *Congressional Record*, Rustin reported to be a "friend" of Kwane Nkrumah.[124] Kwane Nkrumah just happened to be the former communist dictator of Ghana. Rustin is credited with having helped establish a "center for nonviolence" at Dar es Salaam, Tanganyika. It was hardly a "center for nonviolence." It was "proven to be a training center for communist guerrillas," and people who attended there had, on several occasions, "conducted raids" in other nations.[125]

Rustin did not seem to care too much for the African-Americans whom he claimed to represent. In a speech he gave while at Richmond, Virginia, in September of 1963, his communist rhetoric was readily shown. He said, "More bloody Negro suffering should be encouraged so that squeamish northern Negroes would be horrified into line."[126] On another occasion, Rustin said there was only one hope for blacks in America: "Go left."[127] It is not too surprising to discover that Rustin, by his own admission, was an organizer of the Communist Party, U.S.A., for 12 years.[128]

In 1960, after five years of diligent work for King, Rustin was replaced, as King's secretary and adviser, by Hunter Pitts O'Dell (a.k.a. Jack O' Dell).[129] O'Dell was more Red than a redneck's neck on a hot Mississippi afternoon; in other words, he was an outspoken communist. King seemed to enjoy having those type of people in his organization for some odd reason. Could it have just been a coincidence?

O'Dell's case-history is an interesting one. In 1956, he was asked to testify before the Senate Internal Security Subcommittee about his communist activities. He took the Fifth Amendment when questioned.[130] In 1958, the same thing occurred again.[131] In 1962, the House Committee on Un-American Activities had a report published. The report was called *Structure and Organization of the Communist Party in the United States*. On page 576 of the report, the names of the people who were elected to the National Committee of the Communist Party, U.S.A., were listed. Hunter Pitts O'Dell was on the list. O'Dell's credentials are disturbing: In 1956, O'Dell was district organizer for the Communist Party in New Orleans, Louisiana; was still a member of the Communist Party when Martin Luther King, Jr., hired him; and, while King was paying O'Dell, was elected to the National Committee of the Communist Party.[132]

The St. Louis *Globe-Democrat* had an article that exposed King for hiring the communist O'Dell on October 26, 1962. King, wishing to prevent the false-image that he tried so diligently to convey from being destroyed, claimed to have fired O'Dell.[133] Later, it was *discovered* that O'Dell went to work as the administrator of the Southern Christian Leadership Conference (SCLC), the organization of which King was president, in New York.[134] The press discovered this apparent *mistake* on King's part that was made again, which caused King to "fire" O'Dell again on June 26, 1963.[135] In July of 1963, a reporter, working for United Press International, phoned the New York office of the SCLC. Much to the reporter's stupefaction, he was told that O'Dell was "still administrator" of that office.[136] O'Dell has also worked for Jesse Jackson.[137]

After it was revealed that O'Dell was a communist, King continued to secretly work with him. Together, O'Dell and King worked on what they called "Project C."[138] They said that the "C" stood for "Confrontation Birmingham."[139] Later, they developed the *Birmingham Manifesto*, which outlined their plans in Project C. Members of the SCLC distributed it to people in the Birmingham community to create tension.[140]

The Southern Christian Leadership Conference has an interesting history. Its title, "Southern Christian Leadership Conference," is an oxymoron because the "leadership" given by that group is hardly "Christian." King was, of course, king of the organization. Fred Shuttlesworth became second-in-command, the vice president.[141] Rev. Andrew Young was appointed as the program director.[142]

There was something unusual about Young's bedfellows. Young had been allowed to stay for free in Savannah and was given an office at the International Union of Mine, Mill, and Smelter Workers while there.[143] Perhaps, the union liked having a reverend around. Or, there might have been another reason why he was allowed to stay there without having to pay rent— perhaps, certain ideas and plans shared in common. He had been trained at the Highlander Folk School.[144] The Subversive Activities Control Board, which was an agency of the federal government, discovered the union to be "communist infiltrated."[145]

During a raid of the SCEF by the state and local police of New Orleans, besides discovering communist literature, a few things were discovered about King's SCLC. A photograph of King with the known communists Dombrowski and the Bradens, which had been taken at an annual meeting of the SCLC, was discovered.[146] Letters from King to Dombrowski and the Bradens were found.[147]

King and Dombrowski were good friends. King even filed an affidavit that supported James Dombrowski and the SCEF in New Orleans.[148] When King was shown proof by the Joint Legislative Committee on Un-American Activities that Dombrowski was, indeed, a communist, King said that he was still fond of Dombrowski.[149] The Committee noted that King had no change in his endorsement of Dombrowski: "Dr. King refused to repudiate the affidavit."[150] King and Dombrowski even corresponded regularly. In one letter that King wrote, their cordial relationship is clearly shown:

> "Dear Jim:
>
> "This is just a note to acknowledge receipt of your letters of recent date. We, too, were more than happy to have you in our home, the fellowship was very rewarding. I will expect to hear from you when Bishop Love returns to the country. At that time, we can set the date for an Atlanta meeting.
>
> "Very sincerely yours,
>
> "[signed] Martin."[151]

The Bradens— Carl and Anne, a couple of whites who associated with King quite frequently— have an interesting history together in the Communist Party. It seems that Carl Braden was once convicted of conspiring to bomb someone's house. You would think that he would plan to bomb a right-winger's house, one of those ultra-evil, vile, bigoted, hatemongering racists who are made from snakes, snails, and puppy dog tails (and, occasionally, froth at the mouth), as we are told. But, it turns out just the opposite. Braden was convicted of conspiring with African-Americans to bomb the house of a black and then place the blame on "white segregationists."[152] It seems that Carl Braden was trying to pique a racial war, with the hope that his socialist ideology would be espoused by American society in response to it.

King was very friendly with the Bradens. On October 7, 1958, in a letter to Anne Braden from King, King's friendliness towards her was distinctly noted. In the letter, said Jack Rogers of the Joint Legislative Committee on Un-American Activities, "King urges Anne Braden and her husband, Carl, both Communist Party members, to become permanently associated with the Southern Christian Leadership Conference… Of course, the Bradens were well identified publicly as Communists long before the date of this letter."[153] In the letter, King also thanked Carl Braden for attending a meeting.[154] Anne Braden was once indicted for sedition by the State of Kentucky.[155] When King's SCLC had an event, his comrades would often speak as well. In Birmingham, Alabama, at the sixth annual conference of the SCLC, September 25-28, 1962, Anne Braden, Carl Braden, and James Dombrowski, who were all identified as communists, spoke.[156]

As you will soon see, there was more than just a guilt-by-association. King was up to his earlobes in subversive activities. King often claimed that he was just expressing his *love* for everyone. And, as King said to protect himself, anyone who disagreed was obviously just a hateful racist. (Perhaps, there was some truth, in some cases, to King's claim that racists disliked him; however, that does not make his activities any less excusable.) When J. Edgar Hoover told the House Appropriations Committee that there were communists in the civil rights movement, King said that it was a lie. King even said that Hoover "has allowed himself to aid and abet the fallacious claim of southern racists and extreme right wing elements."[157] We are told that we can trust King— who is usually portrayed as the *honest, loving, caring,* modern-day martyred messiah— more than Hoover, the white man who, as a consequence of being white, as we are regularly told, is innately a racist and who worked for the *oppressive* government of the United States.

King would sometimes meet with foreign groups. Senator Strom Thurmond, R.-S.C., knew of King's links with foreign groups. When King and another one of his friends, Ralph Abernathy, were arrested in 1963, Senator Thurmond described who they were: "Two American Negro agitators were recently arrested in Birmingham, Alabama. Their names are Martin Luther King, Jr., and Rev. Ralph D. Abernathy. These two men are expert professional riot-makers. They have been in contact with advisers in direct links with the Soviet Secret Service [the KGB] and extremist African groups operating from Europe."[158]

Of course, King did much more than meet with American communists and occasionally write them letters. He often participated in marches with them. The communists— along with King's black power advocates— would always rally behind King, often traveling far distances to see King. By the communists and others always traveling to be with King, they would be able to make a statement to the effect that they were a force with which to be

reckoned; and they would be ready to meet any problem that they would encounter. It is true that there is strength in numbers, and King knew this, as did his colleagues.

Attending anti-American demonstrations was quite common for King. One of King's associates, Rev. James Bevel, had a demonstration at New York's Central Park and the U.N. Plaza. During the demonstration, King spoke; American flags burned.[159] In 1958, Martin Luther King, Jr., was operating as the co-chairman of the militant group Youth March, along with a veteran supporter of communist fronts, A. Philip Randolph. The communist newspaper *The Daily Worker* reported the march: "Large number of the Left forces actively aided in mobilizing support for Youth March and were in vast audience."[160] The communist publication *Challenge* noted that "the Marchers' White House Student delegation leader and 14 of the main youth organizers were members of the Young People's Socialist League."[161]

King participated in a march from Selma to Montgomery, Alabama, in 1964. U.S. Representative William Dickinson described the four groups of people who attended. He said that "one group was the Alabama Negro who participated to *secure rights and privileges* [emphasis added]." The second group was described as "do-gooders"— people who had *good intentions* but were misguided. Another group was described as "human flotsam: adventurers, beatniks, prostitutes, and similar rabble." And, the fourth group, who was accredited with organizing the others, was, in Congressman Dickinson's words, "the Communist Party."[162]

King spoke at the march in Montgomery. And, some other people spoke as well: the communist Carl Braden; Abner Berry, a director of the Communist Party; James Peck, a criminal with a lengthy federal record who once attempted to stop the launching of the U.S.'s first nuclear submarine; and Bayard Rustin, a self-admitted Communist Party organizer for 12 years.[163] Today, people are expected to believe that it *must* have been mere coincidence that all the communists spoke at the same rally as King. After all, as we are so often told, King could not have been a communist.

On August 29, 1967, the National Conference for New Politics began its convention. Almost every single subversive organization in America— Socialist Workers' Party, Progressive Labor Party, W.E.B. DuBois Clubs, Student Nonviolent Coordinating Committee, Draft Resisters' Union, Revolutionary Action Movement, and, of course, Communist Party, U.S.A.— attended the convention.[164] Members of King's SCLC made sure that they attended, too. After all, King was the "keynote speaker."[165] Along with the usual communist rantings, there were some anti-white chants of "Kill Whitey, Kill Whitey," which were heard at the convention King attended.[166] During the convention, some violence occurred: One representative was slugged on the head with a bottle; a Communist Party leader's son and another person were robbed at knife point.[167]

Eskimos in Florida

Many communists supported Martin Luther King, Jr. Michael Laski, who was chairman of the (Marxist-Leninist) Communist Party, U.S.A., noted King's alleged allegiance. Laski said that King was secretive about his relationship with the Communist Party, U.S.A. On April 13, 1967, Laski told a press conference this:

> "King knows what's going on. He is allowing himself to be utilized by the Communist Party… King willingly enters into an alliance with the Communist Party… Mr. King receives support from organizations and individuals that are tied to the Communist Party. He knows what is happening, and so does James Bevel."[168]

Gus Hall, a renowned communist, said that the leaders of the Communist Party, U.S.A., "consult with and advise top Negro leaders in their civil rights campaigns." "Members of the Communist Party are very active in all the Negro organizations engaged in the civil rights struggle," said Gus.[169] And, he was right. Of course, King vehemently denied it to the general public, knowing what would happen to his hidden agenda if he were to admit his affiliation with the Communist Party. In one speech, Martin Luther King, Jr., said, "I am sick and tired of people saying [the civil rights] movement has been infiltrated by communists and communist sympathizers. There are as many communists in this freedom movement as there are Eskimos in Florida."[170]

There must have been quite a few Eskimos getting sun burnt on Florida's beaches at the time of King's speech. Other than the organizations and people previously cited, the NAACP seemed to have quite a few subversives working. For instance, John Wesley Dobbs, who was the national vice president of NAACP about the time that King was talking about all the Eskimos, also happened to be on the board of directors of the SCEF. Dobbs signed an *amici cuiriae* (a document intended to aid the court's proceeding) to the U.S. Supreme Court on behalf of the Communist Party in the fall of 1955.[171] The NAACP has been filled with subversive, anti-American people, according to evidence adduced by the Florida Investigation Committee (FIC). That is not to say that *everyone* who was a member of the NAACP was a communist. Certainly, some had honorable intentions but were merely misguided. The FIC listed the communist affiliations of the NAACP's top members. Apparently, the NAACP's letterhead in the past listed 236 of its national officers. The great majority of the NAACP's national officers had been involved with communist enterprises. Altogether, the national officers curtailed membership in a staggering 2,200 communist enterprises, which averages out to more than nine per name![172]

When King needed support, it came from more than just the NAACP, which was discovered to be filled with subversives. A meeting was held by the Emergency Committee to Support Birmingham in an effort to support King's tactics in Birmingham. The principal speaker was Rev. Fred Shuttlesworth. Some of the other speakers were James Farmer of the Congress of Racial Equality (CORE) and Malcolm X.[173]

What is CORE? Much like the NAACP, it appears that the purpose of CORE for some of its members has never been honorable. (However, it must be noted that even in CORE, there have been people whose intentions were good but have been manipulated by others.) The purpose of CORE was best summarized by former Senator Eastland:

> "This organization is the war department of those who sell hate, collect donations, and sow the seeds of discord in this country. Since its inception, its creed has been lawlessness, and its tactics have followed the pattern set by communist agitation the world over."[174]

King vehemently denied having ever been a communist, just as many others of that lost-cause did. However, his claim, reportedly, did not fool the people in the government who were investigating King's involvement. According to the black newspaper columnist Carl Rowan, who has attended National Security Council meetings and who was allowed access to confidential FBI files on King that have since been sealed, King was known to be a communist since May of 1962, when King's name was "placed in Section A… tabbed Communist" in the FBI's files.[175] Bill Sullivan, diligently working for J. Edgar Hoover in the FBI, determined that, at the time, King was "the most dangerous Negro of the future in this nation from the standpoint of communism, the Negro, and national security."[176]

If King's communist activities were known as early as 1962, if not before, by the FBI, a logical question should naturally follow: Why do not more people know about it? The answer is simple: In order to prevent recurring violence— something that the majority of peace-loving Americans detest— a lid was put on King's sordid actions. The Department of Justice had a "special task force" appointed to determine what to do with King's FBI files. Knowing full well that a King holiday would not be condoned or tolerated by any sensible

White person after reviewing the evidence amassed by the FBI (and probably wishing to prevent a riot), the special task force articulated this on January 11, 1977:

> "[The Federal Bureau of Investigation's] surveillance produced tapes and transcripts concerning King and many others. These may be sought by King's heirs and representatives. *Worse still*, they may be sought by members of the public at large under the Freedom of Information Act. We recommend that these tapes and transcripts be sealed and sent to the National Archives and that the Congress be asked to pass legislation denying anyone access to them whatever and *authorizing and directing their total destruction along with the destruction of material in reports and memoranda derived from them*" (emphasis added).[177]

A mere three weeks after the investigation was concluded by the Department of Justice's task force, U.S. District Judge John Lewis Smith, Jr., "ordered that the F.B.I. should file with the National Archives all of the F.B.I. tapes and documents growing out of the wiretaps, buggings, and other surveillances of King, and that the materials regarding King not be made public *for at least fifty years*, except by court order."[178] Fifty years— that is a long time to wait. If the current falsehoods surrounding King have been instituted in about two-and-a-half decades, the time between his assassination and now, it is perturbing to consider how much more can be hidden and distorted in a little more than three decades, the time between now and when the ban ends. We are expected to *wait* for more than 30 years for King's files!

It is interesting to note that our government felt that things would be "worse" if the public were allowed access to documents that, by all rights, people should be allowed to view under the Freedom of Information Act. It almost seems as if some people in the government were attempting to *hide* something from their constituents— the very people that they are *supposed* to serve. That is simply intolerable. Fortunately, the *Congressional Record* is not sealed; so more forthcoming evidence taken from excerpts of it shall be shown in order to conclusively prove the true agenda of Martin Luther King, Jr. The truth shall set us free— "free at last."

It is difficult to tell, exactly, *when* Martin Luther King, Jr., became affiliated with subversives; it probably began sometime in college— perhaps, when he joined the "Dialectical Society."[179] While King attended Morehouse College in Atlanta, he had a cordial relationship with Benjamin Mays, who purportedly "had an extensive record of support of communist fronts and causes."[180]

Regardless of when King first became affiliated with his communist cohorts, he eventually curtailed membership in— or was affiliated with— over 60 communist groups or people before he was killed. That fact was made known by an affidavit issued by Karl Prussion, an FBI counterspy from 1947 to 1960, which was inserted into the *Congressional Record.* Prussion promulgated that several members of the NAACP and CORE, including Martin Luther King, Jr., were affiliated with communist activities. He stated:

> "I [Karl Prussion]…solemnly state that at each and every meeting [of five meetings attended, sponsored by the Communist Party], one Ed Beck, Communist, who is presently secretary of the National Association for the Advancement of Colored People [N.A.A.C.P.] of San Mateo County, California, and a member of the Congress of Racial Equality (C.O.R.E.), presented the directive from the district office of the Communist Party in San Francisco to the effect that:
>
> "'All Communists working within the framework of the N.A.A.C.P. are instructed to work for a change of the passive attitude of the N.A.A.C.P. toward a more militant, demonstrative, class struggle policy to be expressed by sit-ins, demonstrations, marches and protests, for the purpose of transforming the N.A.A.C.P. into an organization for the achievement of the communist objective.'[181]
>
> "I further swear and attest to the fact that that at each and every one of the aforementioned meetings, one Reverend Martin Luther King [Jr.] was always set forth as the individual to whom communists should look and rally around in the communist struggle on the many racial issues.
>
> "I hereby also state that Martin Luther King [Jr.] has either been a member of, or wittingly accepted support from, over 60 communist fronts, individuals, and/or organizations, which give aid to or espouse communist causes."[182]

King was affiliated with "over 60 communist fronts, individuals, and/or organizations"— quite a few. Karl Prussion produced a *Documentary Report on Martin Luther King* (Jr.), also. In it, he listed some of the communists who were King's comrades. It is interesting to note that those types of organizations, oftentimes, attempt to hide their hideous agenda by having a name that sounds respectable, as mentioned earlier. The asinine attempts by certain groups to deny that Martin Luther King, Jr., had been affiliated with many communist

organizations are contradictory to the evidence. For brevity's sake, all the subversive groups or people, who were affiliated with King, are not mentioned. According to Prussion's report, King was affiliated with the following subversives on this list:

1. Ad Hoc Committee on the Eisenhower-Khrushchev Talks to Explore the Requirements of Peace— member;
2. War Resisters League— speaker at 36th annual dinner;
3. Highlander Folk School— speaker at 25th anniversary celebration on September 2, 1957;
4. Manifesto Against Passage of New Sedition Laws by the States— signer;
5. The International Workers Order;
6. Southern Conference Educational Fund;
7. Fellowship of Reconciliation— member of advisory council, editorial contributor;
8. *The Daily Worker* (newspaper);
9. *People's World* (newspaper);
10. National Advisory Committee of the Congress of Racial Equality;
11. Emergency Civil Liberties Committee;
12. Petition to Congress to Eliminate House Un-American Activities Committee— signer;
13. Petition to President Kennedy— signer, denouncing the House Un-American Activities Committee and the Senate Internal Security Subcommittee (who were both uncovering his affiliations with subversive groups);
14. Braden Clemency Appeal— initiator of petition asking for clemency for Carl Braden, convicted field secretary of the Southern Conference Educational Fund, and letter soliciting signers of petition, June 7, 1961;
15. *Liberation*— writer for, March 28, 1961;
16. Communist Party.[183]

Prussion listed a few of King's communist cohorts, too. Prussion said that the following were communist associates of King: A.J. Muste, Harry Bridges, Pete Seegar, Aubrey Williams, W.E.B. DuBois, Abner Berry, Bayard Rustin, Ben Davis, Gus Hall, Elizabeth Gurley Flynn, and Rufus E. Clement.[184] Prussion was quick to point out a striking point:

> "Since King has not rejected the support— but, rather, encourages and welcomes it— of individuals, publications, and organizations that give aid and comfort to revolutionary [communist] objectives, he necessarily becomes an integral part of it."[185]

When King's communist cohorts were arrested, he came to their aid. King endorsed a petition to free Carl Braden, who was convicted for being the communist field secretary of the Southern Conference Educational Fund.[186] He signed a plea to have Junius Scales freed. Scales was the leader of North Carolina's Communist Party and was one of the few people convicted under the "membership clause" of the Smith Act. King tried to get Scales pardoned, hoping that President Kennedy would be sympathetic towards Scale's desire to destroy America.[187] Morton Sobell, a convicted atom bomb spy, was another fellow that King led an appeal to free. King even went to the extent of joining the "National Committee to Secure Justice for Morton Sobell" for the convicted traitor.[188] Obviously, King's allegiance was never to the nation in which he lived.

King's relationship with communists was a two-way street. When King was arrested, his communist friends quickly came to his rescue. "Gus Hall, General Secretary of the Communist Party, U.S.A., and Benjamin Davis, Secretary of the Communist Party, U.S.A., protested the arrest of King in wires to President Eisenhower," said the communist publication *The Daily Worker* of October 30, 1960.

Lackadaisical Laws

The government was never too concerned about King's activities— other than finding out what he was doing. Although the United States' government has made laws denouncing communism in the past, most of the laws were useless. An excellent example of this is the Internal Security Act of 1950 and, better yet, the Communist Control Act of 1954.

The Internal Security Act of 1950, created to keep the government aware of subversive groups operating in the United States, was declared wrong on the basis of technicalities. Although the government could find the subversives, the courts merely slapped the subversives' hands and said: See you later. During a discussion of the Internal Security Act in Congress, the reason for it being struck down in 1967 was explained:

> "…[T]he Internal Security Act of 1950 finally received its death blow recently, when the Court of Appeals for the District of Columbia determined that the Communist Party could not be made to register because to do so would violate the privilege against self-incrimination of the individuals who would register for the party. This is some 17 years after the act was passed, with the major purpose of getting the Communist Party to register as a Communist action group. As yet, no organization has registered under the provisions of that act."[189]

What good are laws if there is not any compliance or enforcement of them? Apparently, the government must have thought that the Communist Party would be cooperative, working with them. Members of the Communist Party— or any subversive organization, for that matter— would never willingly admit that their purpose was to destroy the United States. People are not that stupid.

In another revealing comment, Congress discussed why the Communist Control Act of 1954 was never used:

> "The Communist Control Act of 1954 has never been implemented because *no one knows what it means* and the executive branch of the Government has been unwilling to try *enforce it in any way*" (emphasis added).[190]

The Vietnam Vagabonds

Since the government would not enforce its own laws, was too busy fighting other branches or political parties, or, simply, did not know or care what its laws meant, Martin Luther King, Jr., was allowed to walk unscathed, with nothing to fear from the members of the government who were bickering over trivialities. When he began his campaign to undermine the government, especially during the Vietnam War, he was met with little resistance. The permissive attitude of the American government, when it comes to dealing with subversive minority groups, may be its undoing.

The Vietnam War was, in my opinion, only second to the Civil War as being the most divisive war in U.S. history. Protesters fought supporters in the streets. Both the pro-war and anti-war sides made massive propaganda campaigns. If you voiced dissent, you would be associated with leftists— although that was not always the case. Not all the people who were against the Vietnam War were dishonorable.

During the Vietnam protests, there were *three* main groups who were quite vocal. The first group was those people who were leftists and were against the war; they opposed the war to such an extent that their protests of the war often resulted in violent opposition. The second group was peace-loving citizens and nationalists who were against the war. The third group was the people who believed in America— right or wrong— and followed the government's orders without question. Briefly examine the three main groups operating during the Vietnam War:

1.) There were, without question, many subversives who were working against American soldiers stationed overseas. They wanted the mental illness of communism to spread all over the world. They despised America's attempts to help prevent the spread of communism. The subversives were the ones pitying what happened to the evil communists operating in Hanoi. These people would not enlist and, when drafted, would not serve; if they were forced to participate, they would get out with some type of excuse. This was the group who said *good riddance* when American soldiers died. They would lie about the war just to make America look bad. When the war was finally over, this group contained the dregs of society who spat on the returning soldiers. Oftentimes, members of this group would attempt to masquerade as the second group, disguising their true intentions.

2.) There were many decent, concerned citizens who were against the war. Understandably, some felt that, although it was honorable for the government to stop the spread of communism, it was not the United States' job to act as the world's police man. These people felt that America should focus on problems here in our nation rather than problems half-a-world-away. Many of these people were against the government sacrificing America's children for the benefit of Vietnam. Generally speaking, this group was not involved in the protests. These people would not enlist; but, when they were asked to serve, they would go (but with serious reservations).

3.) Some people believed that whatever our government did, it was right. The people in this group may have opposed the war acts initially; but, once the war was in full-force and people were being drafted, they *had to* support the war. Many of these people enlisted; others in this group served, with little hesitation, when drafted. They would rather die than risk their honor or appear to be sympathetic to the evil people in the first group. They were this nation's warriors— those patriots who are always ready to fight on the behalf of America's actions.

In 1965, amid controversy surrounding Vietnam, Martin Luther King, Jr., was at the forefront of those opposing the war. There is no question that he belonged to the first group— those who were sympathetic to the communists in North Vietnam, the Viet Cong. Under the pretense of *pacifism* and *non-violence*, he said that he opposed the war. However, his allegiance with Hanoi and its communist leadership were something that he had difficulty explaining to those who could see through his *smoke screen*. King revealed his plans in a discussion with the black militant Stokely Carmichael. King told Carmichael that he wanted "to help our Viet Cong comrades-in-arms" by disrupting American cities.[191] Rowland Evans and Robert Novak, both of whom were prominent newspaper columnists at the time, noticed King associating with Carmichael of the Student Nonviolent Coordinating Committee (Snick). Evans and Novak were quick to point out that King had "surrendered valuable ground to leftist extremists in their drive for control of the civil rights movement." Also, they said, "Unless King breaks with the Snick extremists, liberal whites may no longer follow his leadership." They were right.

Some of King's followers— most of whom belonged to the first or second group— followed King's lead. Senator Strom Thurmond stated his displeasure with King's attempts to influence people in international affairs. Senator Thurmond felt that King had no right to engage in international affairs. Senator Thurmond described King's activities:

> "A whole new sphere of trouble-making for the United States was launched yesterday when Martin Luther King [Jr.], accompanied by Bayard Rustin, turned from his successes at creating domestic disorders to an attempt to play the same role with similar consequence in international

> affairs… Neither King nor Rustin have backgrounds or experiences which would entitle them to an official audience. King is a notorious troublemaker and intermeddler, who has of late publicly revealed his interest in international affairs. Only King, and possibly some agencies of the government, can be sure what qualifications he possesses, or thinks he possesses, which would make persuasive his proposals to the leaders of communism to whom he proposes next to address."[192]

King said that if America were to take further steps against the communists in Vietnam, it "may be necessary to engage in civil disobedience." Instead of protesting the bloodshed and tyranny perpetrated by the Viet Cong, he condemned America— the very nation that was trying to bring "justice and equality" to Vietnam.[193] Evidently, King's wife, Coretta Scott King, must have felt the same way. She accompanied a delegation of women to Hanoi.[194]

The late Black Supreme Court Justice Thurgood Marshall lambasted King for his anti-Vietnam tactics. "If he [King] is trying to line the civil rights struggle with Vietnam," said Marshall, "he is leading the movement in the wrong direction. I do not believe he speaks for the majority of civil rights leaders or the majority of Negroes."[195]

It is quite amusing to read King's rantings about communism. Although he often tried to make it sound as if he denounced communism, he fully supported it. Since he often advocated the support of communism, his strategy of denouncing it verbally (when in front of a public audience) but supporting it physically worked brilliantly. That is why communist groups always supported him. In one speech, he actually condemned communism, possibly with the hope that it would vindicate him from any wrongdoing. Further, by delivering a speech filled with such double-talk, he ostensibly gave loyal Americans, who would not tolerate his activities if they knew what his hidden agenda truly was, the feeling that he was also loyal and, merely, misunderstood. In one speech, King promulgated:

> "We must not call everyone a communist or an appeaser who advocates the seating of Red China in the United Nations and who recognizes that hate and hysteria are not the final answers to the problem of these turbulent days. We must not engage in a negative anti-communism but, rather, in a positive thrust for democracy, realizing that our greatest defense against communism is to take action in behalf of justice. We must, with positive action, seek to remove those conditions of poverty, insecurity, and injustice which are the fertile soil in which communism grows and develops."[196]

King was absolving himself from his actions. King openly supported Red China's admission to the U.N.; that is why he did not want people calling "everyone a communist or an appeaser who advocates the seating of Red China in the United Nations." And, anyone that disagreed with him was simply full of "hate and hysteria," not sound reasoning, King claimed. King said that Americans should "not engage in a negative anti-communism." Although the wording is, basically, a double-negative (similar to that of a child saying, "I *don't* want *no* food"), his message is quite apparent: People should not criticize communists. Much like a fox running through a stream to rid itself of its scent so that the hound dogs would not catch it, King was hoping to befuddle his enemies— non-communists, non-militants, and non-*activists* (in other words, people who work for a living)— and enlist their aid. Contrary to King's thesis, America *was* engaging in a "positive thrust for democracy"; it was King who wanted the communist government in Vietnam left alone. And, in America, he wanted his *own brand* of "positive action" to be administered to end the disparities in our nation— namely, more government intervention to be administered at his discretion. As King continued his speech, out of the same breath, he stated:

> "These are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression[;] and[,] out of the wombs of a frail world[,] new systems of justice and equality are being born… We in the West must support these revolutions. It is a sad fact that, because of comfort, complacency, a morbid fear of communism, and our proneness to injustice, the Western nations that initiated so much of the revolutionary spirit of the modern world have now become the arch anti-revolutionaries."[197]

King constantly complained that both he and his cohorts were "exploited" and "oppressed." Was he trying to get something across— perhaps, a threat to American culture— when he suggested that "men are revolting against old systems of exploitation and oppression"? It is amusing how he stated, "We in the West…" Earlier in his diatribe, King stated that America "fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long." Ironically, several paragraphs later in his speech, he felt that he was part of this same "deadly Western arrogance."

If there was ever any doubt about King's true allegiances, it is revealed by one of his own sentences: "We in the West must support these revolutions." King never cared for the American soldiers dying in Vietnam; he only cared for the Viet Cong's revolution.

In King's speech, he said that America should not fear communism, but why should not Americans have a "morbid fear of communism"? Communism was responsible for countless millions of deaths under the dictatorship of Stalin, Mao Tse Tung, and other such disgusting characters. As for him accusing Americans of being the "arch anti-revolutionaries," Americans were hardly that. The purpose of the intervention was to help the Vietnamese, residing in the southern part, so that they would not have to bear the evils associated with the dictatorship of communism.

King's speech inflamed all the patriotic organizations across the U.S. Malcolm Tarlov, who was the national commander of the Jewish War Veterans, chided King for giving that speech. Tarlov said that King's speech was "an ignorance of the facts, pandering to Ho Chi Minh, and an insult to the intelligence of all Americans."[198] Tarlov probably felt that way because of all the baseless lies that King said, which seemingly came straight from the Viet Cong's party line. King even went to the extent of suggesting that America's part in the Vietnam War was similar to the Nazis testing "new medicines and new tortures in the concentration camps of Europe."[199] Tarlov felt that King's speech was irresponsible: "It is indeed sad that so respected a national leader [King] should have voiced his dissent so irresponsibly. His speech could have been written in North Vietnam."[200] And, it may have been.

King's speech was filled with all types of other asinine lies: "We poison their water… We kill a million acres of their crops… We may have killed a million of them— mostly children… They see the soldiers selling their sisters, soliciting their mothers."[201] Throwing in a comment to relate it to his civil rights war, King said one more flagrant lie: "Twice as many Negroes as whites are in combat."[202]

Senator Thomas Dodd, D-Conn., noted that Martin Luther King, Jr., was aiding the enemies of the United States. Senator Dodd correctly noted that King was calling "for the admission of Red China to the United Nations" and demanding "that the United States commit itself to negotiate with the Viet Cong"; and, King felt that, implied Senator Dodd, the "United States [should] reorient its policy along the lines of accommodation with communism."[203] Continuing, Senator Dodd proclaimed:

> "Dr. King has since announced that he will write letters within the next 10 days to the President of North Vietnam and the leaders of the governments of Communist China and the Soviet Union. If Dr. King carries on a correspondence with foreign governments, it could run counter to the provisions of the Logan act, a Federal statute which says, 'Any citizen of the United States, wherever he may be, who, without authority of the United States, directly or indirectly commences or carries on any correspondence or intercourse with any foreign government or any officer or agent thereof, with intent to influence the measures or conduct of any foreign government or of any officer or agent thereof, in relation to any disputes or controversies with the United States, or to defeat the measures of the United States, shall be fined not more than $5,000 or imprisoned not more than three years or both.'"[204]

Who did King think that he was? He had no right and no authority to make negotiations, pacts, agreements, or even discuss the war with the communist leadership whom America was battling. It seems quite evident that King was assisting the Viet Cong by his speeches in the U.S. and, consequentially, hurting U.S. soldiers stationed in Vietnam.

During the heated debates that took place over America's policy with the Vietnam War, Joseph O'Meara, the dean of Notre Dame University's law school and an activist in the American Civil Liberties Union, felt that "irreparable harm" was being done to the civil rights movement. "For the most part," O'Meara said, "I am persuaded the objectors are either Communists, or traitors, or cowards." Continuing, O'Meara could not help but notice that King and one of his associates, Carmichael, "weep only for the enemy."[205]

King's alliances should have been clear to everyone; yet people still fell for his double-talk, since he was an articulate spokesman. An excellent example of King's *gift* for double-talk was his response to some clergymen who called him an "extremist."[206] Rather than disagree with the clergymen, King admitted to being an "extremist" but said it in such a way that he likened himself to "Jesus Christ" and said that the world was in "dire need" of his "creative" extremism:

> "The question is not whether we are extremists but what kind of extremists we will be… In that dramatic scene on Calvary's hill three men were crucified for the same crime— the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other,

> Jesus Christ, was an extremist for love, truth, and goodness, and thereby rose above his environment. So, after all, maybe the South, the nation, and the world are in dire need of creative extremists."[207]

King had no problem voicing his feelings *for* the Viet Cong. But, for some odd reason, he never seemed to speak badly of their actions, even when they tortured the South Vietnamese. Where were King's complaints about the 2,429 Vietnamese citizens who were killed between July 1965 and December 1966 by the Viet Cong?[208] Where was King's condemnation when the U.S. troops discovered an atrocity at a mountain village 15 miles east of Pleiku on August 24, 1965: "…[T]he Viet Cong had just executed the aged village chief and his youngest son. The village chief's wife was still alive, but the Viet Cong had tortured her by carving flesh from her body and cutting her arms…"[209] Why did King, who claimed to be a man of **peace**, not complain when "Viet Cong guerrillas…kidnapped an entire village of men, women, and children in an unprecedented act of terrorism."[210]

Why did King only condemn America— the very nation that was attempting to liberate the South Vietnamese from the communist dictatorship of the Viet Cong? To accurately answer the aforementioned questions, you have to understand the word "peace" and how communists use it. Like the deceptive names that communists have used for their organizations, they also try to disguise their true intentions by throwing in honorable words like "peace," "justice," "liberty," *et cetera* in their sentences— words that make their reasoning seem wholesome to those not aware of their ulterior motives. The communists have been doing that for quite some time and are proficient at it.

On April 1, 1951, the House Committee on Un-American Activities (HCUA) released a report: *The Communist "Peace" Offensive: A Campaign to Disarm and Defeat the United States*. The report said, "The most dangerous hoax ever devised by the international Communist conspiracy is the current world-wide 'peace' offensive."[211] In the report, the HCUA noted that the communists have "boldly seized upon the word 'peace' in an effort to secure moral sanction for its own aggressive designs. To achieve this, Communists must at the same time portray [their] victims and intended victims as being ruled by imperialist warmongers and 'war criminals.'"[212] In short, the communists decided that the best way to disarm their enemies— the people of America who found the communist ideology to be insipid— was to propagandize the peace-line so stridently that Americans would embrace it. The communist goal was simple: disarm the enemy from within. After all, a head-on attack would have been disastrous for any communist nation or any group working within America.

The Communist Party, U.S.A., in their so-called "Spring Mobilization for Peace" on April 15, 1967, said, "We are now approaching a moment in which the *fight for peace* can develop into the greatest grass roots movement this country has seen in more than a quarter of a century" (emphasis added).[213] Evidently, they did not realize that "fight" and "peace" are opposites. Unfortunately, their movement did, indeed, become the "greatest grass roots movement this country has seen" and now has numerous organizations that it created sowing the seeds of decadence.

King was familiar with the double-talk that the Communist Party espoused as their party line and used it to his benefit wherever he went. For instance, when King attended the hundredth anniversary for the black communist W.E.B. DuBois, King was quoted as having said the following: "Our irrational obsession with anti-communism has led us into many quagmires. Dr. DuBois will be with us when we go to Washington to demand our right to life, liberty, and the pursuit of happiness."[214] King and his comrades were not being deprived of "life, liberty, and the pursuit of happiness." Nor did King or any of his comrades (like the communist Jack O'Dell, who also attended the event) have an "irrational obsession with anti-communism"; it seems that the only "irrational obsession" was their belief in communism, going to celebrate the life of a man who was a self-admitted communist and who hated the U.S during his life.

King's activities upset quite a few people in the government— at least, the ones who were not fooled by King's articulate double-talk. King's double-talk led to J. Edgar Hoover calling King "the most notorious liar in the country."[215] Hoover never changed his mind about King. King and Hoover became at odds with one another because of King's anti-American activities. Also, former President Harry Truman did not like King's tactics. Truman said King was a "troublemaker."[216] Congressman John Ashbrook of Ohio was perturbed over King's subversive activities. Congressman Ashbrook noted that King was "disloyal to the United States."[217] Continuing his statement, Congressman Ashbrook stated:

> "[King] maligned his country with lies and accusations that come straight from the Communist Party line… He praised Ho Chi Minh as the only true leader of the Vietnamese people. He condemned the United States as the 'greatest purveyor of violence in the world today' and likened our nation to Hitler's Germany. He condemned the late President Diem as 'one of the most

vicious modern dictators' and threw out wild charges like the United States may have killed one million children in Vietnam."[218]

Pecuniary Pals

King's involvement in foreign affairs extended beyond just the ideology of communism, beyond talking on behalf of communists in Vietnam— beyond meeting and conspiring with communists the world-over. King was so involved with *foreign affairs* that he accepted money from some pretty shady characters. Some of these shady characters were from other countries, which were not too friendly with America's democratic form of government. In other words, King was working against the government of the United States of America and was paid for it.

The *Washington Observer Newsletter* disclosed King's ties to communism, noting that an FBI report existed on him. The evidence that was contained in the report, which our government has kept from the general public, had some shocking revelations, according to the *Washington Observer*. The *Observer* said:

> "…[W]hen the F.B.I. agents had King under surveillance, they observed him meet a well-identified Soviet espionage agent at the Kennedy Airport in New York. They also secured evidence that King was receiving large sums of money from a well-known American Communist agent who gives King instructions that he implicitly obeys."[219]

Stanley Levison was one of King's colleagues. Levison was often described as King's "money man"; he was King's closest White associate.[220] J. Edgar Hoover said that Levison was a Soviet spy and member of the Communist Party, U.S.A. The late President John Kennedy informed King that Levinson was "dangerous" in a meeting, hoping that King would stop meeting with Levison and other communists before something happened.[221]

During a raid of the SCEF, a check was found. The check, which had been endorsed by King, was from the communist James Dombrowski and was made out to King.[222] On the check, dated March 7, 1963, there was a little note written that told why the money was given: "New York expenses."[223] Apparently, Dombrowski was paying King for expenses that King incurred during his battle with the American government.

King often used the Vietnam War as a means of raising money. He had the protesters send him money. Congressman O. C. Fisher of Texas complained about King's moneymaking activities. Congressman Fisher noted that King had "had turned to a crusade in favor of the communists in Vietnam as a means of raising money."[224] Describing King's activities, Congressman Fisher stated:

> "Martin Luther King [Jr.] has turned to a crusade in favor of the Communists in Vietnam as a means of raising money. He recently said that he was shooting for $700,000. In aiding the communists, he has bitterly denounced the U.S…
>
> "King has been both brazen and open in his violations of the law. And he is joined by more than a score of other sick minds and corrupt souls…
>
> "The American people want to know— and they have a right to know— when is the Department of Justice going to crack down on these disloyal elements in our society? These mercenary crackpots should be shown no mercy. They have gone far beyond the realm of normal dissent. They are actively aiding the Communist aggressors in Vietnam, while violating the laws of their own country."[225]

Congressman Fisher was right. We, the American people, did— and still do!— have a right to know when this affront to our liberties will end. Only by standing up and being counted will the barrage of lies that have been foisted upon us end. And then— and *only then*— will we be able to rid ourselves of the lies that have separated this nation from its course. We have a *right* to see the FBI files on King that the courts closed. The time has come to demand that right. A stop must be put to the politically correct historical revisionists, who have distorted history to unprecedented lengths in order to make their motives seem wholesome. This needs to be done, for what occurred after King's death is a national disgrace.

Le Roi Est Mort, Vive Le Roi!

In France, there is an age-old adage: "Le roi est mort, vive le roi!" It means, "The king is dead, long live the king." The saying makes an appropriate title for this chapter for three reasons: 1.) It was not until after Martin Luther King, Jr.'s death that few dared to speak the truth about his nefarious activities. 2.) The adage is fitting because of a chant that black eulogizers exclaimed after King was convicted for leading the Montgomery bus-boycott: "Behold the King! Long live the King!"[226] 3.) After King's deaths, many tenets that he believed and promoted have become accepted, living long past his life.

After King was killed by James Earl Ray, King's image changed; people tend not to speak badly of the dead, especially the same people who were worried about being victimized by all the riots that broke out afterwards. It seems that very few politicians would discuss King's activities after his death. The politicians probably did not want to upset the rioters who quickly destroyed the cities after King's death.[227] Perhaps, the politicians felt that if they did discuss King's activities, it might have made the riots worse (if that was possible). Also, some politicians were probably fearful of losing the African-American bloc vote in the cities. However, there were a few bold politicians. Congressman Tuck said:

> "Although it is conceded that [King] openly advocated nonviolence, he fomented discord and strife between the races. Violence followed in his wake wherever he went, North or South, until he himself fell a victim to violence. He who sows the seed of sin shall reap and harvest a whirlwind of evil. I believe with the Bible that he who takes up the sword shall also perish by the sword.
>
> "This victim of murder preached compliance only with the laws he approved of and thus was in contempt of statutes not to his liking. Hence, he and his followers, in a most brazen and flagrant manner, flouted the time-honored concepts of this Nation, which is one of laws and not of men.
>
> "In one of his last public utterances, he openly stated that he intended to violate a solemn court injunction. At the same time, he was planning to invade Washington [D.C.] with a horde of the hosts of evil, to disrupt and stay the wheels of the Government of the United States. Every sensible person knows, as he himself must have known, that such an act would result in wholesale property destruction, bloodshed, and death to this beleaguered city.
>
> "This man trampled upon the laws of our country with impunity, and the Stokely Carmichaels and the Rap Browns were spawned in the waters of hate agitated by his public utterances."[228]

The American flag flew at "half-mast to [honor] a man who aided and abetted the Communists of North Vietnam, as he publicly supported the draft card burners and sought to undermine and betray our fighting sons in Vietnam," said Senator-elect Claude B. Duval of Houma, Louisiana.[229] Continuing, Duval noted how ironic the whole ordeal was concerning King's death:

> "In the avalanche of propaganda, hypocrisy, and falsehood that followed the death of King, the President and national figures together with the news media have undertaken to eulogize and commit to martyrdom Martin Luther King [Jr.], who, under the guise of non-violence, caused violence wherever he went.
>
> "The voice of truth is not heard in the land. All has been forgiven; all has been forgotten. None seem to remember that only the day before his death, King openly declared his intention to violate law and order— a federal court order. This was nothing new, since he had previously violated a federal court order…
>
> "We witness in our major cities looting, theft, burglary, arson, robbery, murder— all, indeed, a fitting tribute to an advocate of violence.
>
> "I call upon all men, the responsible Negro community as well as the white to face the facts and truth and to dispel from all minds the falsehood and hypocrisy that have been visited upon us by our leaders and the news media. If the men who died in World War II, in Korea and Vietnam should return, they would cry out in horror at the eulogizing of a man who…aided and abetted the enemies of this nation, who preached disobedience of law and who incited violence and riot.
>
> "I know I speak against the tide of overwhelming emotion…but let the voice of truth be heard in the land. If it is possible, let the voice of reason be heard. Then may the Negro and the white communities join together in a truthful and realistic effort to build a better society."[230]

The riots began— as they had before, as they did in '92, and as they will again— and with the riots came the accompanying horror stories of rioters having their fun, laughing while they destroyed the cities.[231] A total of 110 riots were reported in cities across the nation after King's death, caused by a single, fanatical white. 75,000 National Guardsmen and federal troops were dispatched to stop the lawlessness of the rioters. Thirty-nine innocent people were killed in the aftermath.[232] David Dominick, an attorney who was a legislative assistant to Senator Clifford Hansen, watched the horrid events unfold in Washington, D.C., and described what occurred:

> "Reaction to the assassination of Dr. Martin Luther King, Jr., last Thursday night created the worst crisis since the Civil War in the history of Washington, D.C. This morning, an uneasy truce settled over the Nation's Capital [*sic*], but new violence could break out.
>
> "This past weekend of infamy will be debated, discussed and cursed by many for months to come…
>
> "On Thursday night, four white youths stopped for gasoline at a service station in downtown Washington. They did not know that Dr. King had just been murdered in Memphis, but they were attacked by a gang of Negro youths. One of the whites was badly beaten and fatally stabbed. His companions fled with him in their car out of Washington, across the Potomac, and to a hospital in Virginia. The boy died, but the incident was little noted in the press…
>
> "On Thursday, grief at the death of Dr. King gripped all of 'official Washington.' On Friday, Senators, stockbrokers, workers— all flowed, as usual, into Washington from the suburbs. But by Friday afternoon, an awful fact confronted the people here. The city was on fire.
>
> "First, black smoke, then ugly red flames could be seen from the upper floors of every government building in Washington— from the White House to the Capitol Building…
>
> "Firebombs burst in major stores of the downtown district, and the looters were off and running.
>
> "Nervous office workers thought naturally first of their homes and second, how they might get there…
>
> "The U.S. Army troops were slow in being deployed, and the looters and fire bombers went virtually unchecked. The press reported that in the city's beautiful parks…young men jaunted up and down in front of admiring girls trying on this or that, stolen minutes before from fashionable men's stores nearby.
>
> "One reporter-friend of ours witnessed a white Cadillac pull in front of downtown jewelry store. Two men smashed the windows, stripped the store front of its tray of jewels, got into their car, drove slowly down into traffic, stopped at a red light next to a patrol car, waved to the officers and drove off as a cop on foot raced desperately to tell his fellow officers in their car of the crime…
>
> "The efficiency of the fire bombers was chilling. First the windows were smashed, then the looters did their quick work and last came the fire bombs…
>
> "Earlier that day, the *New York Times* reported that newspapers in both London and Paris had immediately compared the assassination of Martin Luther King [Jr.] with that of John F. Kennedy.
>
> "Before this, many Americans had obviously viewed Dr. King as a Negro leader, no matter how begrudgingly. Now, overnight, Europeans coached us into the realization that King was viewed in the world as one of our country's greatest Americans."[233]

There were some people who did not riot but, rather, mourned King's death. It is interesting to take a look at some of the mourners who shared their sympathy when King was assassinated. The front-page of the Communist Party, U.S.A.'s publication *Worker* for April 14, 1968, had a story that noted some of King's former comrades:

> "Henry Winston, National Chairman of the Communist Party, U.S.A., led a six-men party delegation to the funeral of Dr. Martin Luther King, Jr., Tuesday in Atlanta [Georgia]. The other representatives were Claude Lightfoot, Mickey Lima of San Francisco, Charlene Mitchell of Los Angeles, Arnold Johnson, and Gil Green."

The Soviet Union's youth, student, and peace organizations and trade unions sent messages of sympathy, too. Memorial meetings took place all over the Soviet Union: factories, halls, and theatres— even Moscow University. Artists and "intellectuals" paid tribute to King at the Friendship House, which was held by the Soviet-American

Friendship Society and the Soviet Peace Committee. James Jackson, the leader of the American Communist Party, was, of course, one of the speakers at the Friendship House.[234]

The Soviet Peace Committee even went to the extent of sending the Southern Christian Leadership Conference a letter on behalf of some of the communists. They expressed their indignation over King's death: "The hearts of the Soviet people are filled with pain and anger at the monstrous crime of American racists."[235]

Throughout the communist bastion came condolences. Waldeck Rochet, general secretary of the French Communist Party, made certain that his regrets were known. Poland's "Peace Committee" sent condolences to Coretta King, according to the April 9, 1968, edition of the *Worker*. Also, the *Worker* noted that William Patterson, secretary of the Negro Department of the Communist Party, U.S.A., sent a telegram to Coretta King, wishing her the best: "Tonight we will join with all progressive mankind in expressing the deep pain and anguish at the monstrous assassination of your illustrious husband." It is not too surprising that there was an article in the same issue, entitled, "Dr. King's Legacy— 'FULFILL IT!' COMMUNISTS DEMAND." In that article, there is reference to a march that King planned on attending before his death: "The Poor People's March upon Washington must not falter. It must take place in greater numbers than even previously planned."[236]

Not too long after King's death, the Poor People's March took place in Washington, D.C. The march supposedly had one purpose: to obtain more government benefits at the expense of taxpayers. U.S. Representative Samuel Devine from Ohio, quoting an Ohio newspaper that described members of the Poor People's March who made a pit stop in Ohio, noted:

> "What has been reported as— and what may have started as— a massed effort to obtain more federal aid, looks in reality like a black power movement, if those passing through Columbus [Ohio] are at all typical.
>
> "First inkling of the attitudes of the guests came when black power chants drifted through open bus windows behind police escorts…
>
> "Many wore African type garb or sweatshirts emblazoned with 'Soul Brother,' 'Soul Sister,' 'Milwaukee NAACP Youth Council,' and 'Black Power.'"[237]

The Poor People's March must have been a sight to behold. There were many bitter protesters. Rev. Ralph D. Abernathy was wearing one of the marchers' armbands that read, "Mississippi G-d Damn"— such a devout Christian he must have been.

One white person made the mistake of protesting the *peace-loving* protesters and experienced the *love* that the demonstrators had. The white person had a sign that read, "I am fighting poverty. I work! Have you tried it?"— his mistake. He was stabbed and hospitalized by those peace-loving demonstrators.[238]

Hosea Williams, the march coordinator, shared the feelings that the marchers held:

> "By the time we're through in D.C., white folks gonna say, 'Where's Dr. King? Wake up Dr. King!' These white folks killed the dreamer, but we're gonna show these white folks what become of the dream. The poor people are marching to challenge the Pharaoh."[239]

Rev. Abernathy, who became head of the SCLC after King's assassination, had an article published in the April 16, 1968, edition of the *Worker*. In the article, he was quoted as saying the typical communist-harangue in a speech— "that the nation's problem was not black meanness but white 'sickness.' The sickness is a 'contagious disease'… a disease 'created by a capitalistic society' and 'brought here by none other than the white man.'"[240]

Congressman Buchanan, speaking before the House, succinctly promulgated who benefited from King's assassination: "The hand that gunned down Martin Luther King [Jr.] served the world Communist cause well, and no other cause I know…"[241] Certainly, the people who hold those beliefs did benefit from King's death by the acceptance of their views by more people in society.

American Aftermath

With all of this being fully known by some of the people in our government, it is amazing that they would actually support and advocate Michael King's birthday-bash. In Arizona, it eventually passed after a mass propaganda campaign was released upon the unsuspecting populace. The first time that the people had an opportunity to vote on the King holiday, the good people refused it for, at least, a couple reasons: some knew of King's sordid past; others did not feel it necessary to have another government-paid holiday (which was paid with the people's taxes, of course).

Because the good people of Arizona originally decided against the Michael King holiday, other groups awarded blacks with an "offer of $200,000 in minority scholarships to the universities of Louisville and Alabama," according to *Newsweek*. "The largesse was designed to make amends for Arizona voters' refusal last month to approve a Martin Luther King holiday."[242] Ironically, it took an African-American, Michael Williams, to complain about the ordeal. Evidently, most whites were too cowardly to protest— or were too uninformed to protest— and no one paid much attention to the few who did, probably assuming that those complaining were merely ignorant when nothing would have been further from the truth.

The people of Arizona quickly learned that they would be punished for their decision not to have a King holiday. The 1993 Super Bowl would be taken out of Arizona because of the people's failure to enact a King holiday. Numerous other groups were also considering boycotting the state of Arizona, including the National League of Cities, the Episcopalian national convention, and National Urban League. Bob Rose, who led opponents of the bill for a King Day, said: "The only thing, legally, they can do is have a referendum in 1992… And it'll get defeated two to one, straight up and down." Unfortunately, he was wrong; the good people of Arizona, unknowing of the full scope of King's activities, decided to have the King holiday; football was on.

Sister Souljah, the militant rapper (or hip-hopper— whatever that type of "musician" is called), who once suggested that blacks should take a week to kill whites, was asked about how she felt about "Dr. King" in a brief interview with the magazine *Life*. She said that she feels the image of King is not correct: "People who are in power in white America have twisted the image of Dr. King to take out the sting of who he was."[243] Many others seem to echo her opinion. Although she may be wrong about a lot of things, she appears to be right about that.

Evan Mecham, the former governor of the state of Arizona (and a white man who has not "twisted the image of Dr. King to take out the sting of who[m] he was"), was asked what he thought about Martin Luther King, Jr., in the magazine *Life*. He said that the government should not "demote" George Washington and Abraham Lincoln's holiday— namely, President's Day— while elevating King's holiday. He felt that if King had lived, he "probably would have gone downhill, substantially," said Mecham. "Without his assassination, I doubt he would have ever had the credibility."[244] Very few people speak badly of the dead.

New Hampshire, just like Arizona, was one of the few states that did not have a day for King— that is, until the "avalanche of propaganda." In 1993, New Hampshire finally agreed to have a Martin Luther King Jr. celebration, joining Arizona and the 48 other American states in the celebration. About the same time, Jesse Jackson received the *prestigious* King Peace Prize for his work.[245]

One Black columnist, Barbara Reynolds of *USA Today*, suggests that Americans need "Kingology"— what she calls "King's non-violent moral code" of "love of others, love of self, black pride and human concern"— today.[246] "Black pride"— from where did that come? (You have to wonder how she would feel if white columnists started to say that whites need "white pride"?)

Two black activists— Lenora Fulani, who was running for governor of New York on the New Alliance Party ticket, and Al Sharpton— pitched tents on Liberty Island, forcing the Statue of Liberty to be closed. They did that to commemorate Martin Luther King Jr.'s "I Have a Dream" speech. In a rally at Battery Park City, Fulani shared her own dreams: "We want to rename New York City, Martin Luther King City."

Besides having streets, holidays, and numerous other things named after him, Martin Luther King, Jr., now has a game named after him: King-O. Shirley Barnes, who is an Afro-American, in the late 1970s, invented the game. It is similar to bingo, except that there are words used instead of numbers. The words, as can be expected, are all noble: "family, home, humble, respect, Nobel, peace," and "prize." Ms. Barnes said, "The first word on the list is love, because that's what Dr. King was about." The game even comes with ideas for teachers so that they may use the game for history lessons or for "resolving conflicts peacefully."[247] You have to wonder how students can "resolve conflicts peacefully" by using King's tactics.

Numerous organizations have held rallies in which King's name is revered and used as a call to peace. This seems strange, with all of the known instances of King flagrantly disobeying the law. However, many of the rallies

end in violence or promote more preferential treatment for blacks; so, in that respect, there is a bit of similarity between King's ideology and that of his followers.

About thirty years after King led the so-called civil rights marches in Washington, D.C., his disciples had another March on Washington. The march— which was held by gay-rights activists, socialists, and vagabonds, among others— had Coretta Scott King speak before them. She exclaimed to the unique crowd: "Dr. King's spirit is with us! Yes it is!" The crowd, which was estimated at three-hundredths of one percent of America's population, responded to King's widow: "Free at last! Free at last! Thank God almighty, we're free at last!"[248]

Other people of notoriety either spoke or attended the rally. Ben Chavis, who was the president of the NAACP at the time, spoke there and shared his demands with the unique crowd. "We want more than fair treatment; we want a fair share of the economy," said Chavis, reiterating the demands that the civil rights advocates have held for so long.[249] Rosa Parks, Jesse Jackson, and Attorney General Janet Reno also attended the event.[250]

In an effort to combat White heterosexuals, Chavis's NAACP enlisted the help of all homosexuals: "Our board approved a stand on gay-rights several months ago," said Chavis. "It was a unanimous decision."[251]

Chavis is not new to controversy, though. After being implicated in the firebombing of Mike's Grocery Store, Chavis, eight other blacks, and a white woman were sent to prison in 1972. (Several blacks testified in court that Chavis had used a church as his Civil Rights Headquarters to plan the attack.) In 1979, North Carolina Governor Jim Hunt— at the behest of his black voters— granted Chavis clemency. After Chavis was freed, he went to work for the National Alliance Against Racism and Political Repression, which was one of the U.S. Communist Party's fronts, as the co-chairman. (Charlene Mitchell, a Black woman who was the Communist Party presidential candidate for 1968, served as the co-chairwoman of the group at the time.)

Since then, Chavis has befriended many people in his visits to communist nations. Chavis's wife, Martha Rivera, was a translator for Angola's communist government when Chavis met her. After Benjamin Chavis became head of the NAACP, he swiftly chose Don Rojas as his communications director. Apparently, Rojas had the qualifications that Chavis had hoped to find: Rojas had worked as Maurice Bishop's press secretary, during the time that Bishop headed Grenada's communist government. At one of the NAACP conventions that Chavis attended, he raised his clinched fist in an apparent Black Panther/Marxist salute with a good friend of his, Nelson Mandela. It seems that Chavis likes the idea of redistributing people's money. (Chavis was eventually ousted from the NAACP for making a sexual misconduct settlement without the board of directors knowing about it.) However, none of this should be too surprising when you consider the NAACP's history. You can probably be sure that whoever replaces Chavis will have similar qualifications.

Chavis is hardly the only civil rights' advocate to support the acceptance of sodomy. When Clinton was appointed President, one of the first things he did was to invite his homosexual friends to participate in the festivities. To make his inaugural party the focal point of deviancy, President Clinton had the Gay and Lesbian Bands of America participate in the party.[252] The video *Gay Rights, Special Rights: Inside the Homosexual Agenda*, which appears to have been made by some racial minorities who were concerned about losing their special privileges (or, as some of them in the video say, "full minority status"), shows actual footage of the 1993 March on Washington, including the homosexuals' plans.[253] A militant homosexual began his speech before the assemblage by paraphrasing King— a fitting tribute. Another homosexual, who was at the 1993 March on Washington, had a sign that declared, "Civil Rights or Civil War!" Clinton expressed his thanks (for the $3.5 million the homosexuals contributed to his campaign) via videotape, which was shown, on a large screen television at the homosexuals' festivities. President Clinton said, "I just want to thank the gay and lesbian community for their courage."[254] One lesbian commented, "It's our government now. It's our government now."[255] Another one said, "Clinton is a friend of ours, and he's going to take care of all gay and lesbian rights. And he's going to shake up the country."[256]

During the homosexuals' festivities in Washington, D.C., some transvestites had strip shows. As the transvestites threw their clothes around in the air, the innocent children of homosexuals— many of whom were probably adopted— stood by crying, with tears running down their cheeks.[257] Members of the North American Man-Boy Lover Association attended the event as well. The innocent children of the U.S. are suffering and being prevented the right to a peaceful existence because of this abomination, which was born in the so-called "civil rights" movement of King.

The homosexuals had a list of demands, which they called "human rights," that they made. They wanted these demands to be added as a Constitutional amendment. The following is a summary of some of their demands:

1.) All forms of sexual expression would be allowed;
2.) All laws prohibiting sodomy would be abolished;

3.) All laws that prohibited certain types of unusual clothing (or lack of clothing) would be gone;
4.) All age of sexual consent laws would be repealed, thereby allowing homosexuals to have sex with whatever child they choose;
5.) Money from the government's War Department would be diverted to cover the cost of medical expenses for homosexuals with AIDS;
6.) Taxes would be used to pay for sex-change operations, allowing more homosexuals to parade in their surgical disguise;
7.) Homosexuals in all areas of the U.S. would be allowed to adopt children or provide foster care for them, which, combined with the homosexuals' fourth desire, would allow them to adopt and commit sodomy with any child available for adoption;
8.) Homosexual marriages would be permitted in any area that does not accept it;
9.) Homosexuals would be accepted in designing education for children, in making child care, and for providing school counseling in areas in which they are not currently allowed;
10.) Contraception devices and abortion would be provided to all people for free— no matter what the person's age and, in the case of a very young person, without the person's parents' approval;
11.) Artificial insemination would be allowed for any bisexual or lesbian woman who wanted to have children so that she could raise them in that type of lifestyle (which would allow the lesbian to teach the child to hate men);
12.) No religious concerns of homosexuality would be allowed, with religious institutions losing their tax-exempt status if they did not comply; and,
13.) Private groups, like the Cub Scouts, must accept homosexuals into their groups.[258]

In Atlanta, Georgia, a rally was held for King on January 18, 1993. Jean-Bertrand Aristide (Haiti's ousted president), Jesse Jackson, and Coretta Scott King attended the rally, along with about 1,100 other people. Martin Luther King Jr.'s daughter, the Rev. Bernice King, officiated the ceremony at Ebenezer Baptist Church. In the course of her discussion, she referred to her father as a "prophet." She said, "It's time for those of us who have benefited from the message and the mission of the Prophet King to come together and make his spirit come alive again in our midst."[259]

At other places, similar activities occurred on that cold, January day in 1993. In Denver, Colorado, some of Martin Luther King Jr.'s followers were engaged in a rally. The rally quickly turned into a party. Some of those in attendance smashed a liquor store's window (to get the party supplies), while others beat a white woman until she was unconscious (their idea of the party). New Hampshire Governor Steve Merrill gave an order that changed the name of Civil Rights Day to King Day for his state. And, not too surprisingly, marches occurred in various places, like Phoenix, Arizona, to celebrate King's birthday.[260]

After the Rodney King verdict, hundreds of students in Atlanta, the hometown of Martin Luther King Jr., had a march. Mayor Maynard Jackson pleaded with the students: "Let us not discredit the name of Martin Luther King, not in his hometown… Don't try to tear this city up."[261] Although the two sentences were a contradiction— since Martin Luther King Jr. himself often provoked riots and "trying to tear [Atlanta] up," certainly, would not "discredit" his name— the underlying message to the black students was understood: Please do not loot, burn, and destroy the city of Atlanta. The mayor's begging was an effort in futility. The *Nubians* (just another name for African-Americans) smashed store windows, threw stones and bottles, and assaulted white pedestrians— but certainly did not "discredit the name of Martin Luther King, Jr."

King's legacy lives. Martin Luther King, Jr.'s descendants are still quite active. Martin Luther King III— or should it be Michael King III(?)— was a bit upset when he ran for an office in Georgia. He hoped to become chairman of the Fulton County Commission in 1993. The newspaper *Atlanta Constitution* predicted that he would win by a two-to-one margin. Another candidate beat him by almost 15,000 votes (about 15 percent of all votes cast). His mom, Coretta Scott King, broke down in tears and cried, "How could the people vote down the King?"

Indeed, why would "people vote down the King" when there is plenty of pro-King propaganda disseminating from every corner of American culture? Even though Martin Luther King III may not be as charismatic and articulate as his father, his name still carries some weight with those who accept falsehoods without question. King III was involved in a problem with the IRS, which may have had an effect on the voters' decision. He reportedly did not pay the IRS some money in taxes; honest citizens call it tax evasion. He settled the dispute by borrowing $150,000 from his mom, which he promptly gave to the IRS.

Martin Luther King, Jr., has become an internationally celebrated figure. Shortly after King's death, Congressman John R. Rarick from Louisiana, speaking before the House of Representatives, said that Martin Luther King, Jr., was the "United Nations' proclaimed messiah."[262] Rarick could not understand why some of the politicians attended King's funeral. After all, said Rarick, King was "a disloyal American linked with over 60 organizations intent on the destruction of America."[263]

Congressman Rarick had a good reason for calling King the "United Nation's proclaimed messiah." King once said:

> "I would strengthen a channel already in existence…I would work to bring about universal disarmament and set up a world police force through the United Nations… I would also consider some form of world government."[264]

King was not the only prominent spokesman to promote some type of bizarre "world government." There have been others that believe the United Nations should be used for things other than resolving disputes among different nations through peaceful means— rather than violent conflicts— which is why the U.N. was created. Some of the members of the U.N. appear to be power-hungry and want to be able to control the actions of different nations, thinking that they are some worldly congress instead of the professional mediators that they are. It appears that some of the members of the U.N. believe that they can control, encourage, and regulate what people do.[265]

International Implications

Today, King has become an internationally celebrated figure among blacks. In South Africa, blacks there revere Martin Luther King, Jr. "The tradition of civil disobedience is now commonly associated with Thoreau, Gandhi, and Martin Luther King, Jr., though they are not its originators," said Mokgethi Motlhabi, a black South African writer who is sympathetic to Mandela's African National Congress (ANC).[266] Just as the U.S. had riots under King's leadership— and still continues to have sporadic riots under the guidance of others— South Africa experiences similar violence. "As far as the ANC is concerned, there is no doubt that it did spend some days preparing its following for nonviolent action," said Motlhabi.[267] During the course of nonviolence, modeled after King's nonviolent tactics in America, riots occurred, as you might expect.

The African National Congress has a very similar history to communist groups that operated in America. The Communist Party and the ANC worked hand-in-hand with each other in South Africa. However, when the Communist Party in South Africa was banned, the members did not just *quit.* Mokgethi Motlhabi described what happened:

> "Some African communists were joint members of the ANC and the Communist Party before the latter was banned in South Africa. Naturally, when the party was outlawed, these people became exclusive members of the ANC unless otherwise affected."[268]

It should come as no surprise that when the ANC and South African Communist Party were allowed, large rallies were held. People were carrying the sickle and hammer flag. One person held a sign that said, "Welcome ANC/Communist Party. Mandela must rule our country now, today!"[269] It should come as no surprise that Mandela has called Fidel Castro and Moammar Kaddafi, each "a comrade in arms," since they "support our struggle to the hilt."[270] Nor should it come as a surprise that one of the ANC's former leaders, a very popular black named Chris Hani, was head of the Communist Party there.[271]

Nelson Rolihlahla Mandela (whose middle name means "someone who brings trouble upon himself") was a leader of the *Umkhonto We Sizwe*, a group that engaged in terrorist attacks against whites in the South African government.[272] The head of the African National Congress Youth League has asked his followers to kill former South African President de Klerk. Michael Johns of the Heritage Foundation described Nelson Mandela and the ANC: "Hitting civilian targets and refusing to renounce the use of violence against civilians for political purposes makes the ANC a terrorist group, and Mandela has not distanced himself from that policy even when asked specifically to do so."[273] So, it should come as no surprise that— much like Martin Luther King, Jr., and Bishop Desmond Tutu— Mandela received the Nobel Peace Prize. "The Nobel Prize is a tribute to all South Africans," said Mandela.[274] You have to wonder how the Nobel Peace Prize committee interprets the word "peace."

Many Blacks in South Africa preferred to have self-determination rather than Mandela's government.[275] Mangope, who was a leader of a black homeland, begged whites to help him stop a revolution by the African National Congress and Communist Party. About 5,000 whites came to assist him in that goal. But, Mangope had already been captured. Some whites were seen by the black police. The whites got out of their car and laid on the ground, hoping to avoid trouble. As the whites were on the ground, holding their hands up in the air, they were mercilessly shot in cold blood by a black police officer.[276] This is the peace and justice that the African National Congress and the Communist Party give.

Similar to King, Mandela seems to be quite proficient with double-talk. For instance, around the time he gained power, he said that his Freedom Charter "is by no means a blueprint for a socialist state." However, he also stated that his goal is for "redistribution, but not nationalization, of land; it provides for nationalization of mines, banks, and monopoly industry." In short, plans were to take away land from whites, redistribute the land to his fellow blacks, and assume power over all businesses— the very essence of black socialism, which he says that his plan is not. However, he is quick to point out his foremost goal: "The ideological creed of the ANC is, and always has been, the creed of African Nationalism."[277] As the embittered white communists who were so foolhardy to follow Mandela's lead are now quickly learning, he had no intentions of allowing them to keep anything they currently own; and, as unfortunate as it is, that has even included some of their lives, though Mandela claimed that his policies will *not* "drive the white man into the sea." (However, we currently see that this is not the case, as his policies are causing exactly that.) It will be interesting to see what happens. South Africa has a very similar history to that of the U.S. except for one difference: Whites are the minority rather than majority.

It appears that Mandela's views may not differ too much from those of the Nation of Islam. That should not be too surprising, since the Nation of Islam, whose newspaper *The Final Call* has a circulation of approximately 1 million, recently opened Nation of Islam Information Centers in different parts of Africa.[278] In a speech that one of Farrakhan's former aides gave, he said that black South Africans should kill white people. The aide, Khallid Abdul Muhammad, who has since passed away due to natural causes, said that before a crowd at Kean College in Union, N.J. He wanted black South Africans to "kill everything white."[279]

"We have achieved the seemingly impossible," said Joe Slovo, who was the brains behind the anarchy, who helped Mandela achieve his goal and who just happened to be the chairman of the South African Communist Party.[280] President Clinton, knowing that his fellow revolutionaries needed help, decided to double the amount of money given to South Africa. He felt that $160 million of U.S. taxpayers' money ought to be used to help Mandela and his comrades.[281] (Later, the government finally decided to give them $600 million of Americans' hard-earned taxes.) The U.S. Democratic Party had even sent some of Clinton's lackeys— Stanley Greenburg and Frank Creer— to assist Mandela's African National Congress.[282]

The aftereffects of King continue to have an adverse effect on America and other lands around the globe. Many misguided people do not fully understand the ramifications of following King's beliefs; they continue to believe the foolhardy notion that King was an ethical man of nonviolence. And, of course, there are still some subversives who know how King's actual tactics worked and have duplicated them.

Due to politically correct historical revisionists, King has been made into a figurehead— in some people's words, a "Prophet"— a person who is much different than the real Martin Luther King, Jr. However, when you take a look at the "real" King, after sifting through the platitudinous pro-King propaganda, you begin to understand how this nation has been led astray from the concepts that made it great.

I am only one and can only do only so much by myself. But with your help, by standing together against the lies and falsehoods that have separated this nation from its course, we can make a difference together. It will not be easy; I make no imaginary promises of something that can be accomplished on a weekend in between television shows. It may take a year or even several years; but it is something that should be done, that needs to be done, and that *will* be done. And when this is done, the King Holiday— and all the lies that have been built around it— will be rescinded.

Let the veil of lies be lifted from the people.

Footnotes

1 Louise Quayle *et al.*, *Martin Luther King, Jr.: Dreams for a Nation* (New York: Fawcett Columbine, 1989), p.9.

2 *Congressional Record* (May 16, 1968), p.E4309.

3 Quayle *et al.*, *Martin Luther King, Jr.*, p.12. Little Mike's family obtained their wealth by selling stock in a Mexican mine that was reportedly "fake, pure and simple," said a writer for the Black newspaper *Atlanta Independent* in 1909. The *Independent*'s writer suggested that "many thousands of poor Negroes are being defrauded throughout the state" by Daddy. Theodore Pappas, "A Houdini of Time," *Chronicles* (November 1992), p.27.

4 Quayle *et al.*, *Martin Luther King, Jr.*, p.12.

5 Quayle *et al.*, *Martin Luther King, Jr.*, p.14.

6 Quayle *et al.*, *Martin Luther King, Jr.*, p.14.

7 Quayle *et al.*, *Martin Luther King, Jr.*, p.16. Some people still continued to address Martin Luther King, Jr., as "Mike" into the latter part of the 1950s. Keith D. Miller, *Voice of Deliverance: The Language of Martin Luther King, Jr. and Its Sources* (New York: Free Press, 1992), p.175.

8 Clayborne Carson, *Malcolm X: The F.B.I. File* (New York: Carroll & Graf Publishers, Inc., 1991), p.22.

9 *Congressional Record* (May 16, 1968), p.E4309. Although King was intelligent for his age, the scores he attained on the Graduate Record Exam were— to put it mildly— not too good. King's scores were below average in English and vocabulary. His other scores were similar: King scored in the bottom 33 percent on his advanced philosophy test; and his score in quantitative analysis was even lower, being in the lowest 10 percent. Theodore Pappas, "A Houdini of Time," *Chronicles* (November 1992), p.28.

10 *Congressional Record* (May 29, 1968), p.E4783.

11 *Congressional Record* (May 16, 1968), p.E4309.

12 *Congressional Record* (May 16, 1968), p.E4309.

13 *Chronicles of the 20th Century* (Prentice Hall Trade, 1987), p.780. At another time, King reportedly suggested that parts of plantations that were owned by whites should be given to blacks by the government. Armando B. Rendon, *Chicano Manifesto: The History and Aspirations of the Second Largest Minority in America* (New York: Collier Books, 1971), pp.160-161.

14 *Congressional Record* (October 4, 1967), p.H13008.

15 *Congressional Record* (October 4, 1967), p.H13007. The late Supreme Court Justice Frankfurter said, "If one man can be allowed to determine for himself what is law, every man can. That means first chaos, then tyranny. One cannot preach nonviolence and, at the same time, advocate defiance of the law, whether it be a court order, a municipal ordinance, or a state or federal statute. For to defy the law is to invite violence, especially in a tense atmosphere involving many hundreds or thousands of people. To invite violence is to endanger one's own life. And one cannot live dangerously always." *Congressional Record* (April 18, 1968), p.E3062.

16 *Congressional Record* (October 12, 1965), p.A5739.

17 *Congressional Record* (April 11, 1967), p.A1743.

18 *The Cincinnati Post* (January 30, 1993), p.2A

19 *Congressional Record* (October 4, 1967), p.H13009, citing the *Chicago Tribune* (June 30, 1967).

20 *Congressional Record* (October 4, 1967), p.H13008.

21 *Congressional Record* (August 22, 1966), p.A4416.

22 *Congressional Record* (August 22, 1966), p.A4416.

23 *Congressional Record* (August 22, 1966), p.A4416.

24 *Congressional Record* (October 4, 1967), p.H13008.

25 *Congressional Record* (October 4, 1967), p.H13008— Congressman John Ashbrook of Ohio, citing the *Baltimore Sun* (July 10, 1966).

26 *Congressional Record* (October 4, 1967), p.H13008.

27 *Congressional Record* (October 4, 1967), p.H13008.

28 *Congressional Record* (May 16, 1968), p.E4312.

29 *Congressional Record* (May 16, 1968), p.E4311.

30 *Congressional Record* (October 4, 1967), p.H13009.

31 Congressional Record (May 29, 1968), p.E4786.

32 Congressional Record (May 29, 1968), p.E4786.

33 Congressional Record (May 29, 1968), p.E4786.

34 *Congressional Record* (November 17, 1967), p.H15539.

35 *Congressional Record* (November 17, 1967), p.H15539.

36 *Congressional Record* (November 17, 1967), p.H15539.

37 *Congressional Record* (November 17, 1967), p.H15539.

38 *Congressional Record* (November 17, 1967), p.H15539.

39 *Congressional Record* (October 4, 1967), p.H13008.

40 *Congressional Record* (October 4, 1967), p.H13008.

41 Carson, *Malcolm X*, p.26.

42 *Congressional Record* (October 4, 1967), p.H13005.

43 *Congressional Record* (May 29, 1968), p.E4786.

44 *Congressional Record* (October 4, 1967), p.H13015, citing *Chicago Tribune* (September 6, 1967).

45 *Congressional Record*, October 4, 1967, p.H13007.

46 *Congressional Record*, October 4, 1967, p.H13007.

47 *Congressional Record* (May 29, 1968), pp.E4786, E4788; citing *Louisiana Legislative Committee Hearings, Part II* (March 6-9, 1957), pp.203-208.

48 *Congressional Record* (October 4, 1967), p.H13006. In one of King's works, he went to the extent of using Lenin's rhetoric: "We must be ready to employ trickery, deceit, lawbreaking…" Keith D. Miller, *Voice of Deliverance: The Language of Martin Luther King, Jr. and Its Sources* (New York: Free Press, 1992), p.102.

49 *Congressional Record* (June 15, 1967), p.S8277.

50 *Congressional Record* (July 12, 1967), p.H8580.

51 *Congressional Record* (October 4, 1967), p.H13007.

52 *Congressional Record* (September 13, 1965), p.[S]22708. King was always getting arrested. When King was arrested for the fourteenth time, the police charged him with trespassing, intent to breach the peace, and conspiracy. *Congressional Record* (May 29, 1968), p.E4785. Many other groups have used the "police brutality" complaints after committing violence. The neo-Muslims have a book called *Police Brutality.* In it, there is a discussion of how police want nothing more to do than beat up innocent blacks and other statements made to anger blacks. The book quotes a speech that Elijah Muhammad once gave: "The brutality— POLICE BRUTALITY— against the so-called American Negro throughout America, from Gulf to Border and from coast to coast, in every city and town and village in America, and on the highways of America, we meet with this same enemy. A free force, a free enemy to go about over the country wherever he may find a Negro to try to provoke him in order to pour upon him beatings and death." Nasir Makr Hakim, ed., *Police Brutality* (Cleveland: Secretarius, 1992), p.3. With anger-inciting comments like that, is it any wonder that some African-Americans have such a bitter hatred towards the police? (Hakim, the editor of the former book that is a compilation of speeches given by the late-Elijah Muhammad of the Nation of Islam, has also written some other anger-inciting books, like *Is God an Anti-Semite Too?*) The Communist Party, U.S.A., has used similar tactics. In a report issued by the FBI, it mentions some early activities of how the communists attempted "to fan the flames of discontent among the American people" during the Los Angeles riots of August 11-14, 1965. The report says that "special efforts were to be made [by the Communist Party, U.S.A.] to play up the 'police brutality' angle." *1967 FBI Appropriation; Testimony of J. Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice, Before the House Subcommittee on Appropriations, February 10, 1966*, p.46. The New York City police commissioner said that when the "police try to stop" riots, the rioters "just yell 'brutality.' This is the pattern." Edward Banfield, *The Un-Heavenly City Revisited* (Boston: Little, Brown and Company, 1974), p.220.

53 *Congressional Record* (May 29, 1968), p.E4784.

54 *Congressional Record* (May 29, 1968), p.E4784.

55 *Congressional Record* (May 28, 1968), citing *Newsweek* (March 22, 1965).

56 *Congressional Record* (May 28, 1968), citing the *New York Times* (February 24, 1964).

57 *Congressional Record* (May 28, 1968), p.E4750, citing *Saturday Review* (April 3, 1965).

58 *U.S. News & World Report* (May 11, 1992), p.36.

59 *Congressional Record* (May 28, 1968), p.E4751.

60 *Congressional Record* (April 11, 1968), p.E3005.

61 Ralph Abernathy, *And the Walls Came Tumbling Down* (New York: Harper & Row, 1989).

62 *Congressional Record* (October 4, 1967), p.H13014. Bayard Rustin was openly homosexual. He was the main organizer for King's March on Washington, where King delivered his "I Have a Dream" speech in 1963. Clarence Page, "African-American Homophobia Is as Misguided as It Is Wrong," *The Cincinnati Post* (February 10, 1994), p.15A. Rustin's views on riots were similar to those of King. In front of an audience in New York, Rustin said that riots were caused by "merely a few confused

Negro boys throwing stones in windows or a Molotov cocktail at a cop who was perfectly capable of ducking." Edward Banfield, *The Un-Heavenly City Revisited* (Boston: Little, Brown and Company, 1974), p.220.

63 Ralph de Toledano, *J. Edgar Hoover: The Man in His Time* (New Rochelle, New York: Arlington House, 1973), p.333.

64 For example, see the *Testimony of John Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice, Before the House Subcommittee on Appropriations on February 10, 1966*. In that report, he investigated the activities of the neo-nazis and various other white extremist groups along with the communists and anti-White groups.

65 Toledano, *J. Edgar Hoover*, p.303.

66 Toledano, *J. Edgar Hoover*, p.304.

67 Toledano, *J. Edgar Hoover*, p.303.

68 Toledano, *J. Edgar Hoover*, p.304.

69 Toledano, *J. Edgar Hoover*, p.331.

70 Toledano, *J. Edgar Hoover*, p.332.

71 Carl Rowan, *Breaking Barriers: A Memoir* (Boston: Little, Brown, and Company, 1991), p.255.

72 Rowan, *Breaking Barriers*, p.255. When Rowan was asked why he noted the alleged affair, he retorted, "…[I]t's not my job to protect anybody, not least or even Martin Luther King." *Birmingham Times* (February 21, 1991), p.2.

73 Tony Brown, "The Worst Kind of Uncle Tom," *Birmingham Times* (February 21, 1991).

74 Edgar S. Brightman, *The Finding of God*.

75 Martin Luther King, Jr., *The Place of Reason and Experience in Finding God*.

76 Theodore Pappas, "A Houdini of Time," *Chronicles* (November 1992), pp.26-30.

77 Theodore Pappas, "Redefining Plagiarism," *Chronicles* (September 1993), p.42.

78 Theodore Pappas, "Redefining Plagiarism," *Chronicles*. (Pappas, the managing editor of the magazine *Chronicles*, is working on the book *Martin Luther King, Jr., Plagiarism Story*, which is a guaranteed shell-shocker, judging from some of his findings.) Keith D. Miller, an associate professor of English at Arizona State University, feels that King's writings were merely "blending," "alchemizing," and "voice mergings"— not acts of plagiarism. Miller, *Voice of Deliverance*. I encourage all students at Arizona State University to actively engage in "voice mergings" in Miller's class and to *skillfully borrow* others' work. In that way, perhaps Miller will understand that they are the same thing. Or, maybe, that is even how Miller became the assistant professor— by submitting others' work as his own.

79 *Congressional Record* (September 21, 1965), p.[H]23743. Congressman Michel said similar comments: "If Dr. King is sincerely interested in advancing the cause of racial peace and harmony— if he is sincerely interested in the well-being of Negroes all over the country— indeed, if he is sincerely interested in the United States of America, then I urge him to deescalate the militancy and disruption which may very likely backfire and cause the loss of valuable ground which has been gained. His return to private life would be a healing and constructive act to advance the cause to which he has dedicated himself, and also will help preserve national unity." *Congressional Record* (April 4, 1968), p.H2625.

80 *Congressional Record* (May 16, 1968), p.E4312.

81 *Congressional Record* (February 14, 1968), p.S1238.

82 Despite the overall similarity among the communists' beliefs in different nations, there are marked differences, too. Things that are applicable in China may not have been applicable in Russia. And, the same applies to the U.S., whose Communist Party has always sympathized with other nations but has always had certain differences in philosophy.

83 Mortimer B. Zuckerman, "End of the Promised Land," *U.S. News & World Report* (June 11, 1990), pp.28-29. Zuckerman, the chairman and editor-in-chief of *U.S. News & World Report*, says that the Soviet government was responsible for "the liquidation of the kulaks and peasants." Those were the very same people whom the socialists claimed to be *helping*. He continues: "Soviet officials now concede that Stalin and the party under him were responsible for the deaths of 40 million people." *Ibid.*

84 *Congressional Record* (May 16, 1968).

85 *Congressional Record* (May 16, 1968), p.E4309.

86 *Louisiania Joint Legislative Committee on Un-American Activities, Report No. 4* (November 19, 1963), pp.100-101.

87 *Congressional Record* (May 16, 1968), p.E4309.

88 *Congressional Record* (May 16, 1968), p.4310.

89 *Congressional Record* (May 16, 1968), p.E4309. Shuttlesworth had also been involved in a lawsuit. Some Blacks who were members of his congregation filed a suit against him. The suit stated: "Mr. Shuttlesworth had usurped the power of the church trustees and officers and assumed absolute authority over the church's property. It is also alleged that he had deposited funds of the church in institutions without authorization of the trustees and that he had denied members the right to call a meeting of the congregation." *Congressional Record* (May 28, 1968), p.E4751.

90 *Congressional Record* (May 29, 1968), p.E4785.

91 *Congressional Record* (May 16, 1968), p.E4310.

92 *Congressional Record* (May 16, 1968), p.E4310. King described Aubrey Williams as "one of the noble personalities of our time." *Congressional Record* (May 28, 1968), p.E4752.

93 Richard "Dick" Craley, one of the founders of the NCAHCUA, was said to be a member of the Communist Party by no less than four former communists who testified before the HCUA. Russell "Russ" Nixon, another founding member, was identified as a communist by five former communists, testifying before the HCUA. Altogether, 7 of the 13 founding members were identified as communists. *Congressional Record* (October 4, 1967), p.H13011.

94 *Congressional Record* (May 16, 1968), p.E4310.

95 *Congressional Record* (May 16, 1968), p.E4310.

96 *Congressional Record* (May 16, 1968), p.E4310.

97 The communists have always claimed that they cannot get things because they are "exploited" and "oppressed." They argue that the economic disparities in their imaginary "class" could not stem from their own inadequacies— their laziness, limited capabilities (other than to rant), and such; therefore, they suggest that everything is the fault of those who work hard to create a large business. Communist Bob Avakian, speaking at the Communist Party's 1975 Mayday celebration in Chicago, explains the communists' "struggle": "The fact that our class continues to fight back against the oppression and exploitation that they continually bring down on us has brought the conditions into being that made it possible for the Party of the working class to be formed." It is highly doubtful that Avakian has ever broke a sweat at his job— or even worked at a job that required hard, physical labor, for that matter. Like most agitators, he only causes problems. Instead of taking pride in hard work, he calls people who work hard "wage slaves." He calls people who start businesses the "slave masters." He says that the wage slaves and slavemasters cannot work together. Bob Avakian, *Our Class Will Free Itself and All Mankind* (Chicago: Revolutionary Communist Party Publications, 1976). Despite Avakian's lurid rhetoric, there will always be bosses and employees; that is how all businesses operate— even those that were in Russia. However, the businesses in Russia just had different bosses— namely, the heads of the Communist Party.

98 *Congressional Record* (May 28, 1968), p.E4751. Leaflets were distributed all over Montgomery— "authorship unknown"— shortly after the incident. "Aching Feet," *Time* (February 18, 1957), p.19. Some money for King's Montgomery Improvement Association came in from foreign nations, with the amount totaling to about $225,000 by year's end. "How They Did It," *Time* (February 18, 1957), p.20.

99 "Martin Luther King [Jr.] at Communist Training School," *Augusta Courier* (July 8, 1963), p.4.

100 *Congressional Record* (May 29, 1968), p.E4784.

101 "Martin Luther King [Jr.] at Communist Training School," *Augusta Courier* (July 8, 1963), p.4. The article states: "The Highlander Folk School was abolished by an act of the Legislature of the State of Tennessee at a later date because it was charged with being a subversive organization." Evidently, an employee of the state of Georgia took the picture during the Labor Day weekend of 1957.

102 "Martin Luther King [Jr.] at Communist Training School," *Augusta* [Georgia] *Courier*.

103 *Congressional Record* (May 28, 1968), p.E4752.

104 *Congressional Record* (May 28, 1968), p.E4752.

105 *Congressional Record* (October 4, 1967), p.H13011, citing the *New York Times* (February 23, 1961). The *Times* noted, "The Southern Christian Leadership Conference (King's organization) and the Highlander Folk School have joined forces to train Negro leaders for the civil rights struggle." *Ibid.*

106 "Martin Luther King [Jr.] at Communist Training School," *Augusta Courier* (July 8, 1963), p.4.

107 *Congressional Record* (May 16, 1968), p.E4310.

108 *Congressional Record* (May 16, 1968), p.E4310. Rosa Parks had been corresponding with King four months prior to her refusal to move. Miller, *Voice of Deliverance*, p.176.

109 *Congressional Record* (October 4, 1967), p.H13011.

110 *Congressional Record* (October 4, 1967), p.H13011. King said that he could not have received any training while he was there at that time. True. It seems that he was already quite familiar with the concepts taught at the Highlander. His purpose there was to give a speech— to train others.

111 *Congressional Record* (October 4, 1967), p.H13011.

112 *Congressional Record* (April 23, 1968), p.E3205.

113 *Congressional Record* (May 28, 1968), p.E4751.

114 *Congressional Record* (September 20, 1965), p.A5300.

115 *Congressional Record* (May 16, 1968), p.E4309.

116 *Congressional Record* (May 28, 1968), p.E4751.

117 *Congressional Record* (May 16, 1968), p.E4310.

118 *Congressional Record* (May 16, 1968), p.E4310.

119 *Congressional Record* (May 16, 1968), p.E4310.

120 *Congressional Record* (May 28, 1968), p.E4751.

121 *Congressional Record* (May 16, 1968), p.E4310.

122 *Congressional Record* (May 16, 1968), p.E4310.

123 *Congressional Record* (May 16, 1968), p.E4310.

124 *Congressional Record* (May 16, 1968), p.E4310.

125 *Congressional Record* (May 16, 1968), p.E4310.

126 *Congressional Record* (May 28, 1968), p.E4751.

127 *Congressional Record* (May 16, 1968), p.E4310.

128 *Congressional Record* (May 16, 1968), p.E4311.

129 *Congressional Record* (May 16, 1968), p.E4310.

130 *Congressional Record* (May 16, 1968), p.E4310.

131 *Congressional Record* (May 16, 1968), p.E4310.

132 *Congressional Record* (May 16, 1968), p.E4310.

133 *Congressional Record* (May 16, 1968), p.E4310, citing St. Louis Globe-*Democrat* (October 26, 1962).

134 *Congressional Record* (May 16, 1968), p.E4310.

135 *Congressional Record* (May 16, 1968), p.E4310.

136 *Congressional Record* (May 16, 1968), p.E4310.

137 Reed Irvine and Cliff Kincaid, *Profiles of Deception: How the News Media Are Deceiving the American People* (Smithtown, New York: Book Distributors, Inc., 1990), p.101.

138 Quayle *et al.*, *Martin Luther King, Jr.*, p.82.

139 Quayle *et al.*, *Martin Luther King, Jr.*, p.81.

140 Quayle *et al.*, *Martin Luther King, Jr.*, p.84. King seemed to like manifestos, probably modeling his after the *Communist Manifesto*. Aside from the *Birmingham Manifesto,* he signed the *Manifesto of Southern Negro Leaders Against Passage of New Sedition Laws by the States*, probably hoping to avoid getting into trouble for his seditious activities.

141 *Congressional Record* (May 28, 1968), p.E4752. Shuttlesworth has recently had some problems. A woman rented an apartment from him. She sued him, "claiming the minister grabbed her buttocks, kissed her against her will, and wanted a sexual relationship." Mark Curnutte, "Minister Says Group Is Out to Destroy Him," *The Cincinnati Enquirer* (April 8, 1994). He won the case because there were no other witnesses than the woman mentioned, but it seems that such occurrences of sexual harassment or discrimination have been a familiar sight to the civil rights advocates. For instance, the Student Nonviolent Coordinating Committee, a group of militant Blacks who bombed buildings and who mostly were not students, had been paying a 12-year-old girl $50 a month for her services. Thirteen African-Americans, including James Webb, a field secretary for the Southern Christian Leadership Conference, were arrested for having "carnal knowledge" of the 12-year-old girl. "13 Negroes Arrested in Selma Sex Case," *The Birmingham News* (October 31, 1965). Recently, Chavis of the NAACP agreed to pay a woman over $300,000 to keep the lid on a sexual misconduct case. Associated Press, "NAACP's Chavis Ignores Calls for His Resignation," *The Cincinnati Enquirer* (August 5, 1994), p.A12.

142 *Congressional Record* (May 28, 1968), p.E4752.

143 *Congressional Record* (May 28, 1968), p.E4752.

144 *Congressional Record* (May 28, 1968), p.E4752. Young once gave the U.S. government a warning: "If Congress is not prepared to give up part of its power, all of it will be taken away." *Congressional Record* (April 23, 1968), p.E3205.

145 *Congressional Record* (May 16, 1968), p.E4310.

146 *Congressional Record* (May 28, 1968), p.E4752.

147 *Congressional Record* (May 28, 1968), p.E4752.

148 *Congressional Record* (May 28, 1968), p.E4752.

149 *Congressional Record* (May 28, 1968), p.E4752.

150 *Congressional Record*, May 28, 1968, p.E4752.

151 *Congressional Record* (May 28, 1968), p.E4752.

152 *Congressional Record* (May 16, 1968), p.E4310, citing the *New York Times* (October 2, 1964), p.6. Unfortunately, hoaxes of that nature, intended to generate sympathy for a cause that would not ordinarily be accepted, still occur today.

153 *Congressional Record* (May 28, 1968), p.E4752.

154 Congressional Record (May 29, 1968), p.E4785.

155 *Congressional Record* (May 28, 1968), p.E4752.

156 *Congressional Record* (May 29, 1968), p.E4785.

157 *Congressional Record* (May 29, 1968), p.E4784.

158 *Congressional Record* (May 29, 1968), p.E4786, quoting Britain's *Intelligence Digest and Weekly Review* (May 1963).

159 *Congressional Record* (April 23, 1968), p.E3205.

160 *The Daily Worker* (May 17, 1959), p.15.

161 Congressional Record (May 29, 1968), p.E4785, citing *Challenge* (November 1, 1958).

162 *Congressional Record* (May 16, 1968), p.E4310.

163 *Congressional Record* (May 16, 1968), p.E4311.

164 *Congressional Record* (May 16, 1968), p.E4311.

165 *Congressional Record* (May 16, 1968), p.E4311.

166 *Congressional Record* (October 4, 1967), p.H13005.

167 *Congressional Record* (October 4, 1967), p.H13015.

168 *Congressional Record* (May 16, 1968), p.E4311. James Bevel, an organizer of the Spring Mobilization Committee, was one of the top men in King's Southern Christian Leadership Conference. Bevel had met with Viet Cong officials in July of 1967 in Stockholm, Sweden. His wife, Diane, went to Hanoi in December of 1966 and discussed things with women in the government there.

169 *Congressional Record* (May 29, 1968), p.E4786.

170 Alan Stang, *It's Very Simple: The True Story of Civil Rights* (Boston: Western Islands, 1965), p.77, citing the New York *World-Telegram* (July 23, 1964), p.2.

171 Stang, *It's Very Simple*; p.128, citing J. B. Matthews, testimony before the Florida Legislation Investigation Committee, Vol. 1, pp.41-42.

172 Stang, *It's Very Simple*, p.128; citing J. B. Matthews, testimony before the Florida Legislation Investigation Committee, Vol. I, pp.41-42. (See footnote 35, chapter 9.)

173 *Congressional Record* (May 29, 1968), p.E4784.

174 *Congressional Record* (May 25, 1961), pp.8349-8350. The Congress of Racial Equality— an organization that states its objectives are for bringing about "racial equality," as noted by its name— has an interesting way of showing it. Its constitution explicitly states that the positions that whites can maintain in its organization are limited. Jared Taylor, *Paved with Good Intentions: The Failure of Race Relations in Contemporary America* (New York: Carroll & Graf Publishers, 1992), p.235. Will Maslow, who was on CORE's Executive Committee and was also the executive director of the American Jewish Congress, experienced the hate that CORE has firsthand. During a meeting he attended, a black teacher and fellow member told him "Hitler had not killed enough Jews." Because of that incident, Maslow resigned. Wilmot Robertson, *The Dispossessed Majority* (Cape Canaveral, Florida: Howard Allen, 1972), p.220.

175 Carl Rowan, *Breaking Barriers: A Memoir* (Boston: Little, Brown, and Company, 1991), p.303.

176 Carl Rowan, *Breaking Barriers*, p.290.

177 Carl Rowan, *Breaking Barriers*, p.302.

178 Carl Rowan, *Breaking Barriers*, p.302.

179 Quayle *et al.*, *Martin Luther King, Jr.*, p.35. The Dialectical Society, which was comprised of only Blacks while King attended college, presumably derived its name from Karl Marx and Friedrich Engel's asinine theory of transforming civilization into a "classless society," which was called "dialectical materialism." (Dialectical materialism simply amounts to the people in government telling you how many socks you can keep while they keep your extras to themselves, which actually happened in one communist nation.)

180 *Congressional Record* (May 29, 1968), p.E4785.

181 It was probably not too difficult for the Communists to "work for a change of the passive attitude of the NAACP," hoping to have the NAACP follow the communist doctrines more diligently. W.E.B. DuBois, one of the founders of the NAACP, was a certified communist, according to the August 5, 1964, edition of the *New York Journal American*.

182 *Congressional Record* (April 11, 1968), p.E3005.

183 These organizations and their affiliations are also listed in the *Congressional Record* (May 29, 1968), pp.E4783-E4788.

184 Gus Hall was the "general secretary of the [Communist] party." Testimony of John Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice, Before the House Subcommittee on Appropriations on February 10, 1966, p.47.

185 Karl Prussion, *Documentary Report on Martin Luther King* [*Jr*.].

186 *Congressional Record* (May 29, 1968), p.E4785.

187 *Congressional Record* (May 29, 1968), p.E4785.

188 *Congressional Record* (May 29, 1968), p.E4784.

189 *Congressional Record* (April 5, 1967), H3529.

190 *Congressional Record* (April 5, 1967), H3529.

191 *Congressional Record* (May 16, 1968), p.E4311.

192 *Congressional Record* (September 13, 1965), p.[S]22708.

193 *Congressional Record* (April 11, 1968), p.E3007.

194 *Congressional Record* (April 23, 1968), p.E3205.

195 *Congressional Record* (October 4, 1967), p.H13016.

196 *Congressional Record* (May 2, 1967), p.H4973.

197 *Congressional Record* (May 2, 1967), p.H4973.

198 *Congressional Record* (April 23, 1968), p.E3205.

199 *Congressional Record* (April 10, 1967), p.A1684.

200 *Congressional Record* (April 10, 1967), p.A1684. In King's jeremiad, he decided not to include several paragraphs of his original speech. One paragraph made the ludicrous charge that U.S. policy would lead to an American colony in Vietnam. It also suggested that the Vietnam War would goad China into a war, which would permit the U.S. to bomb Peking's nuclear installations. There is little doubt that it was written merely to make people sympathetic to his cause. *Congressional Record* (April 5, 1967), p.H3581.

201 *Congressional Record* (April 10, 1967), p.A1684.

202 *Congressional Record* (April 10, 1967), p.A1684. If he would have spent as much time to look up facts as he spent on making his rhetoric, King would have noticed that black troops made up 11 percent of the enlisted personnel serving in Vietnam, and 10.5 percent of the general population at the time was black. *Congressional Record* (October 4, 1967), p.H13006. Also, blacks accounted for 9.8 percent of the U.S. armed forces who died in combat during Vietnam. Jerry Sullivan, "Today's American Military Is Fighting Racism, Not Breeding It," *The Cincinnati Post* (March 25, 1994), p.15A.

203 *Congressional Record*, (September 20, 1965), p.A5300.

204 *Congressional Record*, (September 20, 1965), p.A5300.

205 *Congressional Record* (April 11, 1968), p.E3005.

206 *Congressional Record* (April 11, 1968), p.H2863.

207 *Congressional Record* (April 11, 1968), p.H2863.

208 *Congressional Record* (April 11, 1968), p.E3007, citing *Human Events* (April 1, 1967), p.12.

209 *Congressional Record* (April 11, 1968), p.E3007, citing *Wanderer* (November 17, 1966).

210 *Congressional Record* (April 11, 1968), p.E3007, citing *The Tulsa Tribune* (November 8, 1966).

211 *Congressional Record* (April 11, 1968), p.E3008.

212 *Congressional Record* (April 11, 1968), p.E3008.

213 *Congressional Record* (April 11, 1968), p.E3008.

214 *Congressional Record* (April 23, 1968), pp.E3204-E3205.

215 *Congressional Record* (April 23, 1968), p.E3205.

216 *Congressional Record* (May 29, 1968), p.E4786.

217 *Congressional Record* (October 4, 1967), p.H13006.

218 *Congressional Record* (October 4, 1967), p.H13006.

219 *Congressional Record* (April 11, 1968), p.E3005, citing the *Washington Observer Newsletter* (February 15, 1966). Attorney General Nicholas De B. Katzenbach initially "lied and denied" that the file existed in the presence of Lyndon Johnson, who was President at the time, in the White House. However, the House Committee on Un-American Activities was able to obtain a copy of the report that Katzenbach initially said did not exist.

220 Quayle *et al.*, *Martin Luther King, Jr.*, p.58. King obtained some of his money "legitimately." For instance, Jimmy Hoffa gave King a check for $25,000. *Congressional Record* (May 29, 1968), p.E4784.

221 Quayle *et al.*, *Martin Luther King, Jr.*, pp.74, 94, 95.

222 *Congressional Record* (May 16, 1968), p.E4310.

223 *Congressional Record* (May 28, 1968), p.E4752.

224 *Congressional Record* (May 9, 1967), p.A2293.

225 *Congressional Record* (May 9, 1967), p.A2293.

226 *Congressional Record* (May 28, 1968), p.E4751.

227 Senator Clifford Hansen of Wyoming said, "Mr. President, yesterday the House concurred in the Senate-amended civil rights bill. The Members of the other body were under great pressures. There were those who advised against hasty action, which might be interpreted as yielding to violence and rewarding the rioters. At the other extreme, it was argued that violence and racial disorder was bound to spread ever wider over American cities if the bill was not passed." *Congressional Record* (April 11, 1968), p.E2978. Many politicians probably did, in fact, sign the bill just to shut up the rioters. It was probably more than mere coincidence that the bill was accepted during the fires of hate that were fueled by the rioters.

228 *Congressional Record* (April 10, 1968), p.H2740.

229 *Congressional Record* (April 11, 1968), E2926.

230 *Congressional Record* (April 11, 1968), E2926.

231 Congressman Watson, on April 8, 1968, described the rationale behind the rioters: "These rioters and looters were not mourning the death of King; but, as the mayor of Washington said as he rode around, these rioters were not in an attitude of mourning, but they were laughing as they were looting and burning down stores." *Congressional Record* (April 8, 1968), p.H2669. It appears that the looters were just looking for a reason to destroy, and they found one.

232 Quayle *et al., Martin Luther King, Jr.*, p.118.

233 *Congressional Record* (April 11, 1968), p.E2979.

234 *Congressional Record* (April 23, 1968), p.E3242.

235 *Congressional Record* (April 23, 1968), p.E3242.

236 *Congressional Record* (April 23, 1968), p.E3243.

237 *Congressional Record* (May 16, 1968), p.E4307; citing John Milton, "Black Power Joins 'Poor' Ranks," Columbus *Citizen-Journal.*

238 *Congressional Record* (May 28, 1968), p.E4754.

239 *Congressional Record* (May 28, 1968), p.E4754.

240 *Congressional Record* (April 23, 1968), p.E3242.

241 *Congressional Record* (April 8, 1968), p.H2669. There had been an earlier planned attempt against King's life that had failed. According to the FBI, a "source indicated that King was to have been killed when the Statue of Liberty was supposed to have been destroyed." Carson, *Malcolm X*, p.367. The attempt to destroy the Statue of Liberty was done by the Black Liberation Front, who wanted to divide the U.S. George Carpozi, Jr., "The Cop Who Saved Liberty," *Real* (May 1965), p.4.

242 *Newsweek* (December 24, 1990), p.20.

243 *Life* (April 1993), p.59.

244 *Life* (April 1993), p.62.

245 *USA Today* (January 15, 1993), p.11A.

246 In the same article, she lambastes former President Bush for the Gulf War, seemingly suggesting (in an almost paranoid tone) as if the entire war's purpose was to hurt "brown people." Reynolds said, "Internationally, President Ambush and Saddam Insane are trapped in a violent game of machismo in which brown people lose and chunks of integrity fall from our national soul." *USA Today* (January 15, 1993), p.13A.

247 *The Cincinnati Post* (February 19, 1993), p.2C.

248 *The Cincinnati Enquirer* (August 29, 1993), pp.A1, A5. Some were disappointed at the number of people who attended. The rally that occurred in 1963 had a little over one-tenth of one percent of America's population— more than three times the number that attended in 1993. In comparison, a little-known fireworks display that was held in Cincinnati, Ohio, on Labor Day had more than six times the number of people attending than the Washington, D.C., rally of 1993.

249 *The Cincinnati Enquirer* (August 29, 1993), pp.A1, A5.

250 *The Cincinnati Enquirer* (August 29, 1993), pp.A1, A5. Jackson claimed to have cradled Martin Luther King, Jr., shortly after King was shot. Of course, that was a lie. Irvine and Kincaid, *Profiles of Deception,* p.100.

251 *The Cincinnati Post* (July 12, 1993), p.2A.

252 "Gay, Lesbian Group to Be Part of Inaugural Party," *The Cincinnati Enquirer* (December 15, 1992), p.A3.

253 Traditional Values Coalition; 100 S. Anaheim Blvd., Suite 350; Anaheim, California 92805.

254 *Gay Rights, Special Rights: Inside the Homosexual Agenda* (Anaheim, California: Jeremiah Films, 1993).

255 *Gay Rights, Special Rights*.

256 *Gay Rights, Special Rights*.

257 *Gay Rights, Special Rights*. Apparently, the North American Man-Boy Lover Association (NAMBLA), a group of men with homosexual-pedophile tendencies, was one of the groups who attended the March on Washington. NAMBLA is one of the organizations that makes up the International Lesbian and Gay Association (ILGA), a coalition of 300 homosexual groups that exist in over 50 nations. The Economic and Social Council of the United Nations gave ILGA Non-Governmental Organizational status. However, the U.S. Mission threatened to change its vote because of NAMBLA being a member, which would cause ILGA's NGO status to be debated again. At the time of this writing only 4 of the 35 U.S. homosexual groups who were members of ILGA supported NAMBLA's expulsion. Duncan Osborne, "Which Side Are We On?" *The Village Voice* (February 8, 1994), p.13. The Mafia now sells child pornography to the pedophiles, thereby furthering the deviancy in the U.S. *Goombata: The Improbable Rise and Fall of John Gotti and His Gang* (Boston: Little, Brown, and Company, 1990), pp.76, 236-237.

258 *Gay Rights, Special Rights*.

259 "King's Family Urges Action," *The Cincinnati Enquirer* (January 19, 1993), p.A2.

260 "King's Family Urges Action," *The Cincinnati Enquirer*.

261 Brian Duffy *et al.*, "Days of Rage," *U.S. News & World Report* (May 11, 1992), p.25.

262 *Congressional Record* (April 11, 1968), p.E3004.

263 *Congressional Record* (April 11, 1968), p.E3004.

264 *Congressional Record* (May 29, 1968), E4784-4785.

265 Adam Parfrey, ed., *Apocalypse Culture* (Los Angeles: Feral House, 1990), pp.218-219. G. Brock Chisholm, who was once the head of the World Federation of Mental Health, promulgated the United Nations' Educational, Scientific, and Cultural Organization's extremely strange goal: "What people everywhere must do is practice birth control and miscegenation in order to create one race in one world under one government." *Ibid.* In the past, Chisholm suggested that people who refuse to follow his ideology should be sent to mental institutions. He suggested that morality is a "perversion" and that the citizens of the U.S. should rid themselves of the "concept of right and wrong." Chisholm suggested that the U.S. should strive for "the re-interpretation and eventual eradication of the concept of right and wrong." Also, Chisholm said that the citizens of the U.S. should give what they created to other nations so that there would be a "redistribution of wealth." John Stormer, *None Dare Call It Treason* (Florissant, Missouri: Liberty Bell Press, 1964), pp.155-159, 162-163. It seems that the only people who were actually in need of a mental institution, however, judging from Chisholm's absurd comments, were Chisholm and his comrades who supported, to put it lightly, some very bizarre ideas. However, he is probably in the care of a retirement home by now (if he is still alive), where he, apparently, belonged a long time ago.

266 Mokgethi Motlhabi, *Challenge to Apartheid: Toward a Moral Resistance* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1988), p.144.

267 Motlhabi, *Challenge to Apartheid*, p.146.

268 Motlhabi, *Challenge to Apartheid*, p.61.

269 International Defence and Aid Fund, *Nelson Mandela: The Struggle Is My Life* (New York: Pathfinder Press, 1990).

270 Larry Martz *et al.*, *Newsweek* (July 2, 1990), p.19

271 "Slayers of Top ANC Official Get Death Penalty," *The Columbus* [Ohio] *Dispatch* (October 16, 1993), p.4A. Some people who were not too fond of the idea of communism being applied to South Africa killed Hani, and they were apprehended and given the death penalty.

272 Motlhabi, *Challenge to Apartheid*, p.73. "We have an important programme before us and it is important to carry it out very seriously without delay," said Mandela.

273 *USA Today* (June 27, 1990), p.11A. Bishop Desmond Tutu, who is black, once said that blacks should kill whites: "Imagine what would happen if only 30 percent of domestic servants (in white South African households) would poison their employers' food." So, it should be no great surprise that he received the Nobel Peace Prize. Irvine and Kincaid, *Profiles of Deception*, p.213.

274 "South African Leaders Share Peace Prize," *The Columbus* [Ohio] *Dispatch* (October 16, 1993), p.2A.

275 Zulu King Goodwill Zwelithini, head of the Inkantha Freedom Party, has asked de Klerk to assist the Zulus— 8 million blacks— to regain a land of their own where they can rule themselves; and Zwelithini has warned that there may very well be a secession if his plea is not met. Bruce Nelan, "Spoiling for a Victory," *Time* (February 21, 1994), p.36. "I demand that you give the Zulu nation the opportunity to become free once again and to choose their own destiny," said Zwelithini. De Klerk could not fathom why blacks would want to live a life of their own. "I'm not in favor of secession for any part of South Africa," said de Klerk. Associated Press, "Zulu King Demands Independence, Land," *The Cincinnati Enquirer* (February 15, 1994), p.A3. In Zimbabwe, which used to be the British colony Rhodesia before the whites handed over the government to blacks, the black vice president has recently asked the 80,000 whites who still reside there a small favor. Vice President Joshua Nkomo demanded that whites "move out of our country now, before it's too late." "Zimbabwe Vice President Tells Whites to Leave," *The Birmingham News* (June 6, 1994), p.5A.

276 "Race to Defend Homeland Ends with Sudden Slayings," *The Cincinnati Enquirer* (March 12, 1994), p.A2.

277 International Defence and Aid Fund, *Nelson Mandela: The Struggle Is My Life* (New York: Pathfinder Press, 1990), p.173. When asked if he was a communist, Mandela replied, "Well, I don't know if I did become a communist." *Ibid.*, p.91.

278 "Akbar Muhammad Getting Big Time Results in Ghana," *Your Black Books Guide* (April 1994), p.18.

279 Associated Press, "Farrakhan: Jews Plotting," *The Cincinnati Post* (January 25, 1994), p.2A. The African-American director Spike Lee has a similar opinion: "Black South Africans gonna have to kill people… Righteousness is gonna win out— from the barrel of a gun… I saw those little kids [in South Africa] chanting, 'One bullet, one [white] settler.' I'll be rejoicing. Who knows? We might see the same tactic here some day…" Barbara Harrison, "Spike Lee Hates Your Cracker Ass," *Esquire* (October 1992), p.137.

280 Los Angeles Times, "Multiracial Panel Takes Reins Until S. Africa Vote," *The Cincinnati Enquirer* (December 8, 1993), p.A3.

281 Associated Press, "U.S. Might Double Assistance," *The Cincinnati Enquirer* (March 12, 1994), p.A2. Clinton and his comrades eventually decided to give South Africa $600 million a year over a period of three years after Mandela was elected, which he felt that U.S. taxpayers wanted to give. And, all boycotts that were used against South Africa were stopped. Because of this extra money being pumped into South Africa and the boycotts being stopped, it will give South Africans the temporary illusion that Mandela's socialistic beliefs are working. However, when the handouts stop, it might just get nasty there.

282 Bruce Nelan, "Spoiling for a Victory," *Time* (February 21, 1994), p.35.

Added Bonus:

The King Holiday and Its Meaning

By U.S. Senator Jesse Helms

Congressional Record,
October 3, 1983,
Vol. 129, No. 130, pages S 13452 through S 13461.

Mr. President, in light of the comments by the Senator from Massachusetts (Mr. Kennedy), it is important that there be such an examination of the political activities and associations of Dr. Martin Luther King, Jr., principally from the beginning of his work in the civil rights movement in the mid 1950s until his death in 1968. Throughout this period, but especially toward the beginning and end of his career, King associated with identified members of the Communist Party of the United States (CPUSA), with persons who were former members of or close to the CPUSA, and with CPUSA front organizations. In some important respects King's civil rights activities and later his opposition to the Vietnam War were strongly influenced by and dependent on these associations.

There is no evidence that King himself was a member of the CPUSA or that he was a rigorous adherent of Marxist ideology or of the Communist Party line. Nevertheless, King was repeatedly warned about his associations with known Communists by friendly elements ill the Kennedy Administration and the Department of Justice (DOJ) (including strong and explicit warning from President Kennedy himself). King took perfunctory and deceptive measures to separate himself from the Communists against whom he was warned. He continued to have close and secret contacts with at least some of them after being informed and warned of their background, and he violated a commitment to sever his relationships with identified Communists. Throughout his career King, unlike many other civil rights leaders of his time, associated with the most extreme political elements in the United States. He addressed their organizations, signed their petitions, and invited them into his own organizational activities. Extremist elements played a significant role in promoting and influencing King's opposition to the Vietnam war-an opposition that was not predicated on what King believed to be the best interests of the United States but on his sympathy for the North Vietnamese Communist regime and on an essentially Marxist and anti-American ideological view of U.S. foreign policy.

King's patterns of associations and activities described in this report show that, at the least, he had no strong objection to Communism, that he appears to have welcomed collaboration with Communists, and that he and his principal vehicle, the Southern Christian Leadership Conference (SCLC), were subject to influence and manipulation by Communists. The conclusion must be that Martin Luther King, Jr. was either an irresponsible individual, careless of his own reputation and that of the civil rights movement for integrity and loyalty, or that he knowingly cooperated and sympathized with subversive and totalitarian elements under the control of a hostile foreign power.

Biographical Data

Martin Luther King, Jr. was born on January 15, 1929, in Atlanta, Georgia. He was the son of Alberta Williams and Martin Luther King, Sr., a Baptist minister. He was graduated from Morehouse College, Atlanta, in 1948, receiving the degree of B.A. He attended the Crozer Theological Seminary in Chester, Pennsylvania, receiving the degree of B.D. in 1951, and he received the degree of Ph.D. from Boston University in 1955. In 1953 he married Coretta Scott of Alabama, by whom he was the father of four children. On April 4, 1968 King was murdered by a rifle assault in Memphis, Tennessee. On March 10, 1969, James Earl Ray, an escaped convict, pled guilty to the murder of King and was sentenced to 99 years in prison, a term he is now serving.

Operation "Solo" and Stanley D. Levison[1]

In the early 1950s the Federal Bureau of Investigation (FBI) undertook a long-term and highly classified counter-intelligence operation, against the CPUSA. The FBI persuaded a former member of the National Committee of the CPUSA and former editor of the Daily Worker, the Party newspaper, to become active again within the Party leadership and to report on Party activities to the FBI. This man's name was Morris Childs, and his brother, Jack Childs, also a Communist, agreed to act as an informant as well. The FBI operation was known as SOLO, and for nearly 30 years it provided reliable and highly sensitive information about the CPUSA, its activities within the United States, and its relations with the Soviet Union to the highest authorities in the U.S. government. At least three U.S. Presidents were aware of SOLO, and Morris Childs may have briefed President Nixon prior to his trip to Moscow in 1972. In 1980 SOLO was brought to an end. Jack Childs died on August

12, 1980, and the operation was publicly disclosed and thus terminated by historian David J. Garrow in a book published the following year.

Among the most important facts learned from SOLO was that the CPUSA was dependent on a direct financial subsidy paid by the Soviet Union. About one million dollars a year in Soviet funds was paid to a member of the CPUSA, usually Jack Childs himself, in New York City. Although this subsidy was illegal, the FBI allowed it to continue for a number of reasons-prosecution would have exposed SOLO and necessarily brought it to an end, and the operation was of continuing value; and the dependence of the Party on Soviet funds meant that it did not seek to increase its membership and importance within the United States.

In 1953 Jack Childs reported to the FBI that an individual named Stanley David Levison (1912-1979), a New York lawyer and businessman, was deeply involved in acquiring and disposing of the funds of the Soviet subsidy to the CPUSA. Levison may have been involved as a financial benefactor to the Party as early as 1945 and may have established legitimate business enterprises in the United States and Latin America in order to launder Soviet funds to the Party. In this connection Levison was said to have worked with Isidore G. Needleman, the representative of the Soviet trading corporation AMTORG.

Childs also reported to the FBI that Levison assisted CPUSA leaders to acquire and manage the Party's secret funds and that he directed about $50,000 a year into the Party's treasury. After the death of Party treasurer William Weiner in 1954, Levison's financial role became increasingly important, and Levison, according to Childs, became "the interim chief administrator of the party's most secret funds."[2]

The FBI maintained close surveillance of Levison, but in mid to late 1955, Levison's financial role began to decline. The FBI decreased its surveillance, although Levison was believed to have occasional contacts with CPUSA leaders. The Bureau eventually terminated surveillance of Levison, probably sometime in 1957. Some indications that CPUSA leaders were disgruntled with Levison led the FBI to interview him on February 9 and March 4, 1960. It is not clear what Levison told the FBI at these interviews, but he definitely rejected the request of the FBI that he become an informant within the Communist Party.

In the summer of 1956 Bayard Rustin, himself a former member of the Young Communist League, the youth arm of the CPUSA, introduced Levison to Martin Luther King, Jr. in New York City. Levison and King soon became close friends, and Levison provided important financial, organizational, and public relations services for King and the SCLC. The FBI was not aware of their relationship until very late 1961 or early 1962, and it was the discovery of their relationship that led to the protracted and intensive FBI-DOJ surveillance of King for the remainder of his life. The FBI believed that Levison was still a Communist and that King's relationship with him represented an opportunity for the Communist Party to infiltrate and manipulate King and the civil rights movement.

Of King's dependence on Levison there can be no doubt. A DOJ Task Force investigating the FBI surveillance of King discussed this dependence in its report of 1977:

> The advisor's [Levison's] relationship to King and the SCLC is amply evidenced in the files and the task force concludes that he was a most trusted advisor. The files are replete with instances of his counseling King and his organization on matters pertaining to organization, finances, political strategy and speech writing. Some examples follow:
>
> The advisor organized, in King's name, a fund raising society.... This organization and the SCLC were in large measure financed by concerts arranged by this person.... He also lent counsel to King and the SCLC on the tax consequences of charitable gifts.
>
> On political strategy, he suggested King make a public statement calling for the appointment of a black to the Supreme Court.... This person advised against accepting a movie offer from a movie director and against approaching Attorney General Kennedy on behalf of a labor leader.... In each instance his advice was accepted.
>
> King's speech before the AFL-CIO National Convention was written by this advisor.... He also prepared King's May 1962 speech before the United Packing House Workers Convention.... In 1965 he prepared responses to press questions directed to Dr. King from a Los Angeles radio station regarding the Los Angeles racial riots and from the "New York Times" regarding the Vietnam War.[3]

After King's death, Coretta Scott King described Levison's role: "Always working in the background, his contribution has been indispensable," and she wrote of an obituary of King written by Levison and Harry Belafonte, "two of his most devoted and trusted friends," as "the one which best describes the meaning of my husband's life and death."[4] It may be noted that this obituary began with a description of America as "a nation

tenaciously racist... sick with violence... [and] corrosive with alienation." According to Garrow, Levison also assisted King in the writing and publication of Stride Toward Freedom, the administration of contributions to SCLC, and the recruitment of employees of SCLC. King offered to pay Levison for all this help, but Levison consistently refused, writing that "the liberation struggle [*i.e.*, the civil rights movement] is the most positive and rewarding area of work anyone could experience."[5]

There seem to have been few if any agents and administrators in the FBI who knew of Levison's background of involvement in handling the secret and illegal Soviet funds of the CPUSA who doubted that Levison remained a Communist or under Party control at the time he was working with King, and some FBI personnel have suggested that Levison may actually have held rank in the Soviet intelligence service. Garrow himself does not seriously question the accuracy of Childs's reports of Levison's earlier role in the Party, but he appears to be skeptical that Levison continued to be a Communist at the time he worked with King and that he was motivated in this work by any factor other than friendship for King and belief in the civil rights movement.

Garrow's conclusion in this respect is open to question. He is decidedly favorable to King, as opposed to J. Edgar Hoover and other anti-Communists of the time. It is not clear why Garrow came to this conclusion, since he does not appear to have had access to all FBI materials on Levison or derived from SOLO and since he appears to be largely ignorant of the nature of CPUSA activities in racial relations through front groups and surrogates and of the discipline of the Party over its members.

A number of factors support the belief that Levison continued to be a Communist or to act under CPUSA control during his association with King:

(1) There is no evidence that Levison broke with the CPUSA; the termination of his financial activities on behalf of the Party prior to his work with King means nothing as far as his affiliation with or loyalty to the Party or the Communist movement is concerned.

(2) Levison had been involved not as a rank-and-file member but as an operative involved with clandestine and illegal funding of the CPUSA by a hostile foreign power. He had had access to the highest leaders of the Party and to the inmost secrets of the Party. It is not likely that such tasks would be given to one who was not fully trusted by both the CPUSA leadership and by the Soviets themselves. Even if Levison had changed his mind about Communism, his activities would have constituted grounds for blackmail by the Party.

(3) Several years after the apparent end of his financial activities for the CPUSA, Levison rejected an opportunity to act as an FBI informant against the Party. Details of his discussions with the FBI are not available, but apparently they were not friendly.

(4) Levison testified under subpoena at an executive session of the Senate Subcommittee on Internal Security on April 30, 1962. This testimony is still classified. His attorney at this time was William Kunstler, who became notorious for his far left activities in the 1960s and 1970s; Kunstler had been recommended to Levison by the latter's friend, Arthur Kinoy, also a far left activist. Although Levison in his opening statement before the Subcommittee denied that he was or ever had been a member of the Communist Party, he refused to answer any questions during this hearing dealing with his relations with the Party or his alleged financial role in it; he pled the Fifth Amendment throughout the hearing.

(5) Levison's known policy and personnel recommendations to King exhibit a leftist orientation. He was instrumental in persuading and influencing King to oppose the Vietnam war and in hiring at least one other individual with known Communist affiliations to work in SCLC.

(6) Prior to his work in a New York-based civil rights group called "In Friendship" in 1955, Levison had never displayed any interest in civil rights activities. The sudden development of his interest in civil rights and his extensive, time-consuming, and costly assistance to King may have been motivated by a spontaneous and enduring dedication to this cause, but there is little reason to think so. His own description of the civil rights movement as a "liberation struggle" suggests a Marxist perspective.

(7) After King was urged by DOJ to disassociate himself from Levison and was subject to surveillance and distrust by the FBI and the Kennedy Administration, there was no effort on Levison's part to try to explain his past or to persuade appropriate authorities (in the FBI, DOJ, or the White House) that he had been innocent of Communist connections or that his relationship with King was not connected to his Communist affiliation. Had he been able to do so, King and the civil rights movement would have been much more favorably received by the Kennedy Administration and King himself would probably have been spared several years of surveillance and harassment by the FBI. Instead, Levison and King entered into a secret and deceptive relationship by which Levison continued to influence King through an intermediary, himself of far left orientation and background.

In short, Levison consistently behaved in a manner that lent itself to a sinister interpretation, and his behavior lends further credence to the firm belief of FBI agents involved that Levison remained a Communist or under Communist control. That Levison remained under Communist control was and remains a reasonable explanation of his activities in lieu of any evidence to the contrary or any known behavior on his part that would contradict this explanation.

The FBI informed Attorney General Robert F. Kennedy of the close relationship between Levison and King and of Levison's Communist background on January 8, 1962. The Attorney General decided to warn King of Levison's background and to urge him to disassociate himself from Levison in order to spare himself, the civil rights movement, and the Kennedy Administration any future embarrassment. Both Burke Marshall, Assistant Attorney General, acting through Harris Wofford, White House civil rights advisor, and John Seigenthaler, Administrative Assistant to the Attorney General, informed King that persons close to him were Communists or had Communist backgrounds. King expressed skepticism and made no commitment to inquire further or to take any action. Marshall brought the matter to King's attention again in subsequent meetings. On June 22, 1963, King met separately in Washington with Marshall, Robert Kennedy, and President Kennedy. All three men again warned King about the Communist affiliations of Levison and Jack O'Dell, an official of SCLC who had been promoted by Levison [and who had been (and may still have been) a member of the National Committee of the CPUSA. President Kennedy, in a private conversation with King in the White House Rose Garden, compared the situation with the Profumo Scandal in Great Britain and specifically stated, with reference to Levison and O'Dell, "They're Communists. You've got to get rid of them."[6]

Even after this conversation, King "made no move to sever ties with either O'Dell or Levison."[7] It was not until the FBI leaked information to the press about O'Dell and the publication of this information that King "accepted" O'Dell's resignation from SCLC in a letter of July 3, 1963. King had still done nothing to sever ties with Levison, and not until after a meeting of Burke Marshall with Andrew Young of SCLC did a change in their relationship occur. In this meeting Marshall told Young, "I can't give you any proof, but, if you know Colonel Rudolph Abel of the Soviet secret intelligence, then you know Stanley Levison"[8] This characterization suggests that the FBI may have had other facts about Levison showing a direct link with the Soviet Union.

Levison himself reportedly suggested to King that they curtail their association, and King reluctantly agreed. However, they now entered into a means of communication deliberately designed to deceive the FBI and the Kennedy Administration. Levison and King were to communicate only through an intermediary (or "cut-out" in intelligence parlance) and to avoid direct contact with each other. In this way Levison could continue to influence King. Whether Levison or King instigated this clandestine and deceptive relationship is not clear.

The intermediary between King and Levison, from July, 1963 until 1965, when the overt contact between them was resumed, was Clarence B. Jones, a black lawyer whose "left political views and firm resistance to any symptoms of racial discrimination had placed him in hot water a number of times" while serving in the U.S. Army in the 1950s.[9]

Jack O'Dell continued to maintain an office at SCLC offices in New York City even after his "resignation" of July 3, and King and SCLC issued contradictory explanations of this continuing relationship. King himself made commitments to federal officials that he would sever his ties to Levison and O'Dell, but telephonic surveillance of King, Levison, and Jones showed that he had not done so in regard to either individual. As Burke Marshall stated in an interview in 1970:

> "...if you accept the concept of national security, if you accept the concept that there is a Soviet Communist apparatus and it is trying to interfere with things here-which you have to accept— and that that's a national security issue and that taps are justified in that area, I don't know what could be more important than having the kind of Communist that this man was claimed to be by the Bureau directly influencing Dr. King."[10]
> *—Hunter Pitts O'Dell*

Hunter Pitts O'Dell (also known as "Jack O'Dell" and "J.H. O'Dell"), known to have been extensively involved in CPUSA affairs at a high level of leadership, worked for the SCLC at least as early as 1961. O'Dell met Martin Luther King in 1959 and had communicated with him by mail in 1959 and 1960. In June, 1962, Stanley Levison recommended to King that he hire O'Dell as his executive assistant, and O'Dell subsequently was increasingly active in SCLC and was listed as a "ranking employee of the organization".[11]

O'Dell testified under subpoena in hearings before the Senate Subcommittee on Internal Security (SISS) in New Orleans on April 12, 1956; he took the Fifth Amendment when asked about his organizational activities in New Orleans on behalf of tile CPUSA. Materials discovered in O'Dell's apartment at the time the subpoena was served were described in the Annual Report of the Subcommittee as "Communist literature from Communist

parties in various parts of the world."[12] He also took the Fifth Amendment when asked if he was a member of the CPUSA in a hearing before the House Committee on Un-American Activities (HCUA) on July 30, 1958. O'Dell, according to an FBI report of 1962, was elected a member of the National Committee of the CPUSA in December, 1959, and, according to information submitted to HCUA in 1961, was a member of the National Committee as of that year.[13] As Garrow states, "no one, including O'Dell, denied his work with the Communist Party from the late 1940s to at least the late 1950s."[14]

O'Dell is an associate editor of *Freedomways*, a magazine described in 1964 by J. Edgar Hoover as an organ which the CPUSA "continues to use as a vehicle of propaganda." One of the editors of *Freedomways* is Esther Jackson, a member of the CPUSA and wife of James Jackson, a leader of the CPUSA. O'Dell, as well as James Jackson, are included in a "List of Members" of the World Peace Council for 1980-1983. The World Peace Council, long known as a Soviet-controlled front organization, was described by the Central Intelligence Agency in 1982 as "the major Soviet-controlled international front organization."[15]

In October, 1962, various newspapers in the United States, using information provided them by the FBI, exposed O'Dell's Communist affiliations and his current ties to King and the SCLC. King issued an inaccurate statement that sought to minimize O'Dell's work with the SCLC and accepted O'Dell's resignation. As Garrow states, "The resignation... was more fiction than fact, as King's own message and appointment books for late 1962 and the first half of 1963 reflect."[16] Further news stories of June, 1963, which exposed O'Dell's continuing relationship with King and his presence in the New York office of SCLC, coupled with warnings from the Kennedy Administration led King again to accept the resignation of O'Dell on July 3, 1963. Even after this date, however, FBI surveillance showed a continuing relationship between O'Dell and SCLC.

There is no doubt about O'Dell's extensive and high level activities in and for the Communist Party, and his affiliations since 1961 strongly suggest continued adherence to and sympathy for the CPUSA and the Soviet Union to the present day. Despite these ties and King's knowledge of them, King promoted O'Dell within the SCLC at the behest of Levison and retained his help after twice publicly claiming to have disassociated himself from O'Dell following strong and explicit warnings from the Kennedy Administration about O'Dell's Communist background and affiliations.

Southern Conference Educational Fund

Stanley Levison and Hunter Pitts O'Dell were not the only individuals of Communist background with whom Martin Luther King was in contact and from whom he received advice, although they were in a better position than most to exert influence on him. From the mid 1950s through at least the early 1960s, King and the SCLC were closely involved with an organization known as the Southern Conference Educational Fund (SCEF), essentially a Communist front organization. SCEF was itself dominated by the Communist Party through the Party members who ran it, and some of these individuals provided assistance to King and exerted influence on him and the SCLC.

A. Background of SCEF

SCEF was originally founded as part of an organization known as the Southern Conference on Human Welfare (SCHW), founded in Birmingham, Alabama, on September 6, 1938. SCHW was originally located in Nashville, Tennessee, but later moved to New Orleans, Louisiana. In 1947, the House Committee on Un-American Activities issued a report on SCHW, which found:

> "Decisive and key posts [of SCHW] are in most instances controlled by persons whose record is faithful to the line of the Communist Party and the Soviet Union....
>
> "The Southern Conference for Human Welfare is perhaps the most deviously camouflaged Communist-front organization. When put to the following acid test it reveals its true character:
>
> 1. It shows unswerving loyalty to the basic principles of Soviet foreign policy.
> 2. It has consistently refused to take sharp issue with the activities and policies of either the Communist Party, USA, or the Soviet Union.
> 3. It has maintained in decisive posts persons who have the confidence of the Communist press.
> 4. It has displayed consistent anti-American bias and pro-Soviet bias, despite professions, in generalities, of love for America."[17]

In 1944 the Special Committee on Un-American Activities (SCUA) of the House of Representatives also cited SCHW as a Communist-front.

Soon after its identification as a CPUSA front in 1947, SCHW was dissolved, but the Southern Conference Educational Fund continued. SCEF maintained the same address as SCHW (808 Perdido Street, New Orleans,

Louisiana) and published the same periodical (*The Southern Patriot*). In 1954 the Senate Subcommittee on Internal Security (SISS) held hearings in New Orleans on SCEF and found that at least 11 former officials of SCHW were or had been also officials of SCEF. Among these were the President and Executive Director of SCEF, both of whom were identified in testimony taken under oath as having been members of the CPUSA and as having been under the discipline of the CPUSA.[18?] Both individuals in their own testimony denied these allegations. The Subcommittee concluded in its report that an objective study of the entire record compels the conclusion that the Southern Conference Educational Fund, Inc., is operating with substantially the same leadership and purposes as its predecessor organization, the Southern Conference for Human Welfare.

The subcommittee accordingly recommends that the Attorney General take the necessary steps to present this matter before the Subversive Activities Control Board in order that a determination can be made as to the status of the Southern Conference Educational Fund, Inc.[19]

B. Backgrounds of Individual Leaders of SCEF

At least two key associates of Martin Luther King were formally associated with SCEF as well as with the SCLC itself. The Southern Christian Leadership Conference, King's principal vehicle for civil rights activism, was officially founded in Montgomery, Alabama on August 7-8, 1957. Among the guests at the organizational meeting in Montgomery was Ella J. Baker of New York City, of the "In Friendship" organization. Baker was also formally associated with the SCEF as of October, 1963, as a "Special Consultant."[20] In 1958 Baker established SCLC headquarters in Atlanta, Georgia, and was a longstanding friend of Martin Luther King. She later played a key role in the Student Non-Violent Coordinating Committee (SNCC), an organization that became notorious in the 1960s for its advocacy and instigation of racial discord and violence. John Lewis, a founder of SNCC, described Ella Baker as "the spiritual mother, I guess you would call her, of S.N.C.C."[21]

Little appears to be known of the "In Friendship" organization of which Ella Baker was the representative at the SCLC organizational meeting in 1957. However, Stanley Levison also was closely involved with this organization in New York. According to Garrow,

> "Levison... had first become involved in the southern civil rights struggle as one of the most active sponsors of a New York group named In Friendship. Organized in 1955 and 1956, In Friendship provided financial assistance to southern blacks who had suffered white retaliation because of their political activity. In Friendship had sponsored a large May, 1956, rally at Madison Square Garden to salute such southern activists, and a good percentage of the funds raised went to King's Montgomery Improvement Association."[22]

It was Levison who, with Bayard Rustin, sent Ella Baker to Atlanta to oversee the SCLC office in that city, just as he had brought O'Dell into the SCLC office in New York.

Fred L. Shuttlesworth, corresponding secretary of SCLC in 1957, was in 1963 the President and a former Vice-President of SCEF. Shuttlesworth was responsible for the formation of the Montgomery Improvement Association, through which King and other civil rights activists became involved in civil rights work. Several other individuals affiliated with SCEF as organizational leaders were alleged under oath to have been members of the Communist Party and to have accepted Party discipline or can be shown to have had ties to known Communist Party front organizations. Internal documents of SCEF reveal that Martin Luther King was in close contact with some of these leaders of SCEF.

(1) Aubrey Williams: President-Emeritus of SCEF in 1963, Williams had been identified as a member of the CPUSA and as having accepted the discipline of the Communist Party in the testimony of two former members of the Party, Paul Crouch and Joseph Butler, before SISS in 1954. Williams denied these allegations.

(2) Dr. James A. Dombrowski: Executive Director of SCEF, Dombrowski had also been identified as a member of the Communist Party and as having accepted Party discipline by witnesses Crouch and Butler before SISS in 1954. Dombrowski denied these allegations.[23]

(3) Carl Braden: Field Organizer for SCEF, Braden was identified as a member of the CPUSA in the testimony of Alberta Aheam, an FBI informant in the Party, before SISS on October 28, 1957. Braden later served as Executive Director of SCEF (1966-1970) and, until 1973, Information Director of SCEF. Braden was indicted and convicted of advocacy of criminal sedition in the state of Kentucky in 1954 and was sentenced to fifteen years imprisonment; the conviction was reversed by the decision of the United States Supreme Court in *Pennsylvania v. Nelson*, 350 U.S. 497 (1956), which struck down state sedition laws. In 1959 Braden was convicted of contempt of Congress for refusing to answer questions before HCUA. Braden served a year in a federal penitentiary for this offense, and his conviction was upheld by the U.S. Supreme Court. Braden's wife, Anne McCarty Braden, was also identified

by Alberta Aheam as a member of the Communist Party in testimony before SISS in 1957. Anne Braden also was active within the leadership of SCEF.[24]

(4) William Howard Melish: "Eastern Representative" of SCEF (in New York City) in 1963, Melish was identified as a member of the Communist Party in testimony before the Subversive Activities Control Board (SACB) in 1956 in connection with SACB hearings on the National Council of American Soviet Friendship, described by HCUA as "the Communist Party's principal front for all things Russian" and included in the Attorney General's List of Subversive Organizations pursuant to Executive Order 10450. William Howard Melish is the father of Howard Jeffrey Melish (also known as "Jeff Melish"), a member of the Students for a Democratic Society (SDS) and of the violent "Weatherman faction" of SDS. Jeff Melish was arrested in Chicago during the violent "Days of Rage" rioting organized by the Weatherman faction in 1969; he attended the 9th World Youth Festival in Sofia, Bulgaria, in 1968 and traveled to Cuba in 1970.[25]

(5) Benjamin E. Smith: Formerly counsel to and in 1963 treasurer of SCEF, Smith was a member of the executive board of the National Lawyers Guild (NLG), repeatedly cited as a Communist front organization, in 1956 and in 1962 was listed as "Co-Secretary" of the NLG Committee to Assist Southern Lawyers. In the 1950s Smith was active in the legal defense of persons charged with violating the Smith Act, and in at least one instance he was reported to have received funds from the Emergency Civil Liberties Committee, an organization also identified as a Communist front organization.[26]

C. Internal Documents of SCEF

On October 4, 1963, state and local police raided the headquarters of SCEF in New Orleans and seized a number of internal documents, memoranda, and letters. Much of this material shows extensive involvement on the part of SCEF and its staff in the activities of other CPUSA front organizations. Several of the documents reveal a close relationship between SCEF and Martin Luther King, Jr. These documents include the following:

(1) An appeal to sign a petition to President Kennedy for executive clemency for Carl Braden, recently convicted of contempt of Congress for his refusal to answer questions before HCUA. Among the signatures on the appeal found in SCEF offices are those of "(The Rev.) Martin Luther King, Jr., Atlanta, Ga." and of two former Presidents of SCEF (Aubrey Williams and Edgar A. Love) and of a future President of SCEF, Fred Shuttlesworth. In addition to King and Shuttlesworth, other officers of the SCLC also signed the appeal: Rev. C.K. Steele, first Vice-President of SCLC, and Rev Ralph Abernathy treasurer, SCLC.[27]

(2) A memorandum, dated January 18, 1963, from Carl Braden to Howard Melish (both of whom had been identified as members of the Communist Party), "IN RE MARTIN KING." Complaining that "Martin King has a bad habit of arriving late at meetings and sundry affairs such as the one we are planning in NYC on Feb. 8," Braden suggested, as a means to correct King's habit, that:

> "…either you or Jim Dombrowski should write him at his home, asking him to come to a dinner with you or Mogulescu or some of the key people.... The dinner invitation to his home will serve to remind him of the engagement that night and will also pin down whether he will be there."[28]

The significance of this memorandum is that it shows identified Communists (Braden, Melish, and Dombrowski) planning the influencing and manipulation of King for their own purposes. The assumption of the memorandum is that Melish and Dombrowski at least were close enough to King to invite him to dinner and to expect to be able to exert influence on him.

(3) A photograph of Martin Luther King, Jr., Carl Braden, Anne Braden, and James A. Dombrowski, with the legend on the back of the photograph in the handwriting of Dombrowski, "The 6th Annual Conference of the Southern Christian Leadership Conference, Birmingham, Alabama, September 25 to 28, 1962."[29]

(4) A check dated March 7, 1963 for $167.74, issued by SCEF to Dr. Martin Luther King, Jr., with the notation "N.Y. exp." (New York expenses), and signed by Benjamin E. Smith and James A. Dombrowski, treasurer and executive director of SCEF respectively. The Southern Patriot of March, 1963' reported that King "paid high tribute" to SCEF in his remarks at the reception of the New York Friends of SCEF, and the UE News, official organ of the United Electrical, Radio and Machine Workers of America, reported on October 21, 1963, that King protested the seizure of the records of SCEF in Louisiana and the arrest of two of its leaders and an attorney during the course of his remarks.[30]

(5) A letter on the stationery of SCEF apparently from Dombrowski to Dr. Lee Lorch, dated August 2, 1963. Lee Lorch was identified as a member of the Communist Party in testimony under oath by John J. Edmiston, a former member of the Party, in a hearing before HCUA on July 12, 1950. The letter from Dombrowski to Lorch

discusses activities supportive of civil rights legislation then being considered in the Congress, and proposes the following:

> "As part of a massive letter writing campaign, we propose to place a full-page ad in at least one newspaper in each of these 15 states.
>
> "We enclose a layout and text for the ad to be signed by the Southern Christian Leadership Conference; Dr. Martin Luther King, president; the Student Nonviolent Coordinating Committee; and SCEF. SCEF will raise the money. It will take about $10,000 to place the ad in one newspaper in each of the 15 states, $20,000 in two papers per state, etc."[31]

(6) A memorandum from Dombrowski to members of the executive committee of SCEF, dated June 20, 1962, "RE: ATLANTA CONFERENCE ON CIVIL RIGHTS AND CIVIL LIBERTIES." The memorandum states in part:

> "For almost a year the staff has been discussing with various leaders in Atlanta the possibility of a Southwide conference in that city on civil rights and civil liberties. There has been a most encouraging response. Most gratifying is the interest shown by a number of organizations which in the past have not publicly associated themselves with projects in which the SCEF was involved.
>
> "....the Rev. Wyatt Tee Walker of SCEF has promised his cooperation, including the personal participation of the SCLC president, Dr. Martin Luther King, Jr."[32]

(7) A letter, dated July 27, 1963, from Carl Braden to James Dombrowski, which states in part:

> "The pressure that has been put on Martin [Luther King, Jr.] about [Hunter Pitts] O'Dell helps to explain why he has been ducking us. I suspected there was something of this sort in the wind.
>
> "The UPI has carried a story quoting Martin as saying they have dumped O'Dell for the second time because of fear that the segregationists [*sic*] would use it against them. He expressed no distaste for Communists or their beliefs, merely puts it on the pragmatic basis that SCLC can't handle the charges of Communism. This is a quite interesting development.
>
> "So I think it is best to let Martin and SCLC alone until they feel like coming around to us. They'll be back when the Kennedys and other assorted other [deleted] opportunists with whom they are now consorting have wrung all usefulness out of them-or rather when they have become a liability rather than an asset. Right now the Red-baiters in New York are holding Martin and SCLC as prisoners through offers of large sums of money. We shall see if they get the money and, if they do, how much of a yoke it puts upon them."[33]

It will be recalled that in the summer of 1963, President Kennedy had urged King to sever relations with O'Dell and that King had appeared to do so by accepting O'Dell's resignation from SCLC. FBI surveillance showed, however, that O'Dell continued to frequent the New York office of SCLC.

The documents cited above show clearly (a) that individuals in the leadership of SCEF, identified in testimony under oath as members of the Communist Party or generally well known for their activities on behalf of Communism, considered themselves to be on close terms with Martin Luther King and in a position to exert influence on him, and (b) that King himself had no objection to working with identified Communists except on the "pragmatic basis" that Communist affiliation might lend his activities a negative public image and be counter-productive. Indeed, King appears to have worked closely with individuals generally identified as Communists.

King's Activities on Behalf of Other Communist or Communist Front Groups:

In addition to his association and cooperation with SCEF and its leaders, Martin Luther King also associated and cooperated with a number of groups known to be CPUSA front organizations or to be heavily penetrated and influenced by members of the Communist Party. On October 4, 1967, Congressman John M. Ashbrook of Ohio, at that time the ranking minority member of the House Committee on Un-American Activities and an authoritative spokesman on internal security matters, inserted in the Congressional Record extensive documentation of King's activities in this regard:[34]

(1) Martin Luther King, Jr. was listed as a sponsor of the National Appeal for Freedom, held in Washington, D.C., November 19-21, 1960, of the Committee to Secure Justice for Morton Sobell, a group identified as a Communist front organization by HCUA and SISS in 1956.

(2) King sent a congratulatory telegram to the 27th annual convention of the United Electrical, Radio and Machine Workers of America (UE) in 1962. UE was expelled from the Congress of Industrial Organizations (C.I.O.) in 1949 on grounds that it was dominated by Communists, and in 1944 the SCUA, in a report on the C.1.O. Political Action Committee, found that:

> "…the 600,000 members of the United Electrical, Radio, and Machine Workers of America (employed in many of the most vital American defense industries) are submitting to an entrenched Communist leadership..."[35]

(3) In May, 1962, King addressed the convention of the United Packinghouse Workers of America (UPWA). Stanley Levison wrote this speech. Charles Hayes of Chicago of UPWA was a guest at the founding meeting of the SCLC in Montgomery, Alabama, in 1957 (with Ella J. Baker of "In Friendship"). The Annual Report of HCUA for 1959 states that Charles A. Hayes of Chicago had been identified as a member of the Communist Party by two witnesses: by John Hackney, a former member of the Communist Party who had served as a Communist in several Party units within the meat-packing industry, and by Carl Nelson, "who stated that he had attended many Communist Party meetings with Mr. Hayes."[36] In 1952, in testimony before HCUA, witness Roy Thompson, a former member of the Communist Party and a former official of UPWA in Chicago, stated that he had attended Communist training meetings in which instructions in Communism were given by "a Mr. Charley Hayes."[37] In 1959, witness Carl Nelson, a former Communist and worker in the meatpacking industry, testified before HCUA that "the Communist Party deliberately sought to infiltrate its members into the meatpacking industry" because "they would be in an excellent position to cut off food for the Armed Forces" in the event of war.[38] Mr. Nelson also identified as having been Communists the editor of the official organ of the UPWA, two field representatives of the union, a departmental director of the union, a district secretary-treasurer of the union, a secretary in the international office of the union, and a former president of a local of the UPWA, in addition to Mr. Hayes, who was a district director of the UPWA, and his secretary.[39]

(4) Martin Luther King was a luncheon speaker at a conference in Atlanta, Georgia, of the National Lawyers Guild Committee to Assist Southern Lawyers, held on November 30 and December 1, 1962. The National Lawyers Guild was cited several times as a Communist front, and in 1962 the Committee stationery listed Benjamin E. Smith, co-secretary of the Committee and treasurer of SCEF and Arthur Kinoy, as affiliated with it. Kinoy is reported by Garrow to have been a friend of Stanley Levison and to have recommended William Kunstler as an attorney to Levison for the latter's appearance before SISS in April, 1962.[40]

(5) King also lent his support to the National Committee to Abolish the Committee on Un-American Activities, identified as a Communist Party front by HCUA in 1961. Seven of the thirteen founders of this organization were identified as having been members of the CPUSA, including William Howard Melish. Carl Braden was also active in the Committee, as was Anne Braden.[41]

(6) King also assisted in the initiation of appeals for executive clemency for Carl Braden and, in 1962, for Junius Scales, former chairman of the North Carolina-South Carolina district of the Communist Party and sentenced to a six-year prison term for violation of the Smith Act.[42]

(7) Highlander Folk School: One of the most controversial aspects of King's career concerns his association with the Highlander Folk School of Monteagle, Tennessee, and the nature of the school. In the 1960s groups in opposition to King frequently publicized a photograph showing King at the school, which was described as a "Communist training school," sitting in the company of persons alleged to be Communists or pro-Communists.

This photograph is an authentic one, taken on September 2, 1957, when King addressed the 25th anniversary celebration of the Highlander Folk School. Shown in the photograph sitting adjacent to King are Abner Berry, a correspondent for the Communist Party newspaper, the *Daily Worker*; Aubrey Williams, identified as a member of the CPUSA and President of SCEF; and Myles Horton, a founder and director of the Highlander Folk School. Although Myles Horton was not identified as a member of the Communist Party, a witness before SISS in 1954 and a former member for seventeen years and a former official and organizer for the Party, Paul Crouch, testified that he had solicited Horton to join the Party:

> At that meeting after we discussed the [Highlander Folk] school I asked Mr. Horton to become a formal member of the Communist Party and his reply was, as near as I can recall his words, "I'm doing you just as much good now as I would if I were a member of the Communist Party. I am often asked if I am a Communist Party member and I always say no. I feel much safer in having no fear that evidence might be uncovered to link me with the Communist Party, and therefore I prefer not to become a member of the Communist Party."[43]

Crouch also testified that Horton had been affiliated with the Southern Conference Educational Fund and with its predecessor organization, the Southern Conference for Human Welfare.[44]

The Highlander Folk School (HFS) was founded in 1932 by Myles Horton and became well known for its involvement in a number of leftist causes. Both Aubrey Williams and James Dombrowski, each of whom was identified as a member of the Communist Party, were affiliated with HFS. Paul Crouch, who had been district organizer for the state of Tennessee for the Communist Party, described in his testimony the uses of the HFS for the Party as they were developed in a conference that included himself, Horton, and Dombrowski:

> The purpose of the conference was to work out a plan by which the *Daily Worker* would be purchased by the school. They would be made accessible to the students, that everywhere possible the instructors should refer to the *Daily Worker*, to news that had come in it, to encourage the students to read it, and it was agreed that the Communist Party should have a student, a leader, sent there as a student whose job it would be to look around for prospective recruits and Mildred White, now in Washington, D.C., was selected to attend the Highlander Folk School for the purpose of recruiting for the Communist Party and carrying the Communist Party line among the student body there.
>
> MR. ARENS [Special Counsel to the Subcommittee]: You said it was agreed? Who agreed?
>
> MR. CROUCH: Mr. Horton and Mr. Dombrowski.[45]

Based on this information and considerable evidence of a similar nature collected by the Joint Legislative Committee on Un-American Activities of the state of Louisiana in 1963 and by other investigative bodies, it is not inaccurate to describe the Highlander Folk School as a Communist, or at least a pro-Communist, training school.

Although Martin Luther King, Jr. was present only briefly at HFS on September 2, 1957, when the photograph was taken, his relations with HFS appear to have been prolonged and positive. On February 23, 1961, the New York Times reported that:

> "The Southern Christian Leadership Conference... and the Highlander Folk School have joined forces to train Negro leaders for the civil rights struggle."[46]

In 1962 the Highlander Center opened in Knoxville, Tennessee, with Myles Horton on the board of directors. In December, 1962, Martin Luther king, Jr. was listed as a sponsor of the highlander center on its letterhead.[47]

Martin Luther King and the Vietnam War

As the Vietnam war escalated in the mid 1960s, Martin Luther King became one of the most outspoken critics of U.S. policy and involvement in Vietnam. It is probable that Stanley Levison in particular encouraged King's criticism, since Levison himself was also critical of the war and wrote President Johnson to urge American withdrawal from Vietnam, describing American policy in Vietnam as "completely irrational, illegal and immoral" and as supportive of "a succession of undemocratic regimes which are opposed by a majority of the people of South Vietnam."[48] FBI surveillance of King showed that Levison "was urging King to speak out publicly against American military involvement in Vietnam."[49]

On December 28-30, 1966, a conference was held at the University of Chicago to discuss and make plans for a nationwide student strike against U.S. involvement in the Vietnam War. This conference, which led to a week of demonstrations against the war known as "Vietnam Week," April 8-15, 1967, was initiated by Bettina Aptheker, daughter of Communist Party theoretician and member of the National Committee of the CPUSA Herbert Aptheker, and herself a member of the CPUSA. The Chicago conference, as a report of the HCUA found, "was instigated and dominated by the Communist Party, U.S.A., and the W.E.B. DuBois Clubs of America," described by Attorney General Katzenbach in 1966 as "substantially directed, dominated and controlled by the Communist Party?"[50]

The scheduled after-dinner speaker at the Chicago conference was Rev. James L. Bevel, of the Southern Christian Leadership Conference, who had been released from his duties with SCLC by Martin Luther King in order to serve as national director of the Spring Mobilization Committee To End the War in Vietnam, an organization found by the HCUA to be heavily influenced, supported, and penetrated by Communists and in which "Communists are playing a dominant role." Bevel joined the DuBois Clubs as a co-plaintiff in a suit to prevent the Subversive Activities Control Board (SACB) from holding hearings on the DuBois Clubs as petitioned by Attorney General Katzenbach, and Bevel was a sponsor of Vietnam Week and of the Chicago conference that initiated it.[51] The report of the HCUA concluded that:

"…the proposal for a nationwide student strike was completely Communist in origin....

"Communists are playing dominant roles in both the Student Mobilization Committee and the Spring Mobilization Committee. Further, these two organizations have unified their efforts and are cooperating completely in their purpose of staging on April 15 [1967] the largest demonstrations against the war in Vietnam ever to take place in this country.... Dr. Martin Luther King's agreement to play a leading role in the April 15 demonstrations in New York City, and his freeing Rev. James Bevel from his key position in the Southern Christian Leadership Conference to head up the Spring Mobilization Committee, are evidence that the Communists have succeeded, at least partially, in implementing their strategy of fusing the Vietnam and civil rights issues in order to strengthen their chances of bringing about a reversal of U.S. policy in Vietnam."[52]

The major statement of Martin Luther King on the Vietnam war is contained in a speech he delivered at the Riverside Church in New York City on April 4, 1967, a few days prior to the beginning of "Vietnam Week." Analysis of this speech shows that King's criticism of U.S. policy in Vietnam was not based on a consideration of American national interests and security nor on a belief in pacifism and non-violence but on an ideological view of the Vietnam conflict that is indistinguishable from the Marxist and New Left perspective.[53]

King portrayed U.S. troops in Vietnam as foreign conquerors and oppressors, and he specifically compared the United States to Nazi Germany:

"They [the South Vietnamese people] move sadly and apathetically as we herd them off the land of their fathers into concentration camps where minimal social needs are rarely met.... They watch as we poison their water, as we kill a million acres of their crops.… So far we may have killed a million of them-mostly children. What do they think as we test out our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe?"

King described the U.S. government as "the greatest purveyor of violence in the world today" and President Ngo Dinh Diem as "one of the most vicious modern dictators," but he spoke of Ho Chi Minh, the Communist dictator of North Vietnam, as a national leader and the innocent victim of American aggression:

"Perhaps only his [Ho Chi Minh's] sense of humor and of irony can save him when he hears the most powerful nation of the world speaking of aggression as it drops thousands of bombs on a poor weak nation more than 8,000 miles away from its shores."

The Communists, in King's view, were the true victims in Vietnam:

"…in Hanoi are the men who led the nation to independence against the Japanese and the French.... After 1954 they watched us conspire with Diem to prevent elections which would surely have brought Ho Chi Minh to power over a united Vietnam, and they realized they had been betrayed again."

In King's view, the National Liberation Front (NLF), the political arm of the Viet Cong terrorists controlled by North Vietnam, was "that strangely anonymous group we call VC or Communists," which consisted of a membership that "is less than 25 per cent communist."

King might have been interested to learn of the television interview given in France on February 16, 1983 by North Vietnamese generals Vo Nguyen Giap and Vo Bam. As reported by The Economist (London) in its issue of 26 February, 1983:

"General Bam admitted the decision to unleash an armed revolt against the Saigon government was taken by a North Vietnamese communist party plenum in 1959. This was a year before the National Liberation Front was set up in South Vietnam. The aim, General Bam added, was 'to reunite the country.' So much for that myth that the Vietcong was an autonomous southern force which spontaneously decided to rise against the oppression of the Diem regime. And General Bam should know. As a result of the decision, he was given the job of opening an infiltration trail in the south. The year was still 1959. That was two years before President Kennedy stepped up American support for Diem by sending 685 advisers to South Vietnam. So much for the story that the Ho Chi Minh trail was established only to counteract the American military build-up.... General

> Barn got his orders on May 19, 1959. 'Absolute secrecy, absolute security were our watchwords,' he recalled."[54]

King included himself as one of those who

> "…deem ourselves bound by allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation's self-defined goals and positions. We are called to speak for the weak, for the voiceless, for victims of our nation and for those it calls enemy, for no document from human hands can make these humans any less our brothers."

Apart from the arrogance and ingratitude displayed by these remarks, it is a logical implication of this self-proclaimed universal humanism that King should have denounced Communist atrocities and tyranny at least as strongly as those he attributed to his own country. Yet throughout King's speech there is not a single word of criticism, let alone of condemnation, for North Vietnam or for Ho Chi Minh, for Ho's internal and external policies by which a totalitarian state was created and its institutions were imposed on adjacent states, for the use of terrorism by the Viet Cong or for the terrorism and systematic repression perpetrated by the Communists in North Vietnam.

King portrayed American policy in Vietnam and U.S. foreign policy in general as motivated by a "need to maintain social stability for our investments" and formulated by men who refuse "to give up the privileges and the pleasures that come from the immense profits of overseas investment." He saw "individual capitalists of the West investing huge sums of money in Asia, Africa and South America, only to take the profits out with no concern for the social betterment of the countries."

King, in other words, did not dissent from U.S. policy in Vietnam because he was concerned for the best interests of the United States or because of moral and humanitarian beliefs. His opposition to the war was drawn from an ideological (and false) view of American foreign policy as motivated by capitalist and imperialist forces that sought only their own material satisfaction and which were responsible for "the giant triplets of racism, materialism, and militarism."

This view of American foreign policy is fundamentally Marxist, and it parallels the theory of Lenin in his *Imperialism: The Highest Stage of Capitalism.* It was a doctrine that became increasingly fashionable in New Left circles of the late 1960s and 1970s, although it has been subjected to devastating scholarly criticism.

Public reaction to King's speech on Vietnam was largely negative. *The Washington Post,* in an editorial of April 6, 1967, said that the speech "was filled with bitter and damaging allegations and inferences that he did not and could not document."

> "He has no doubts that we have no honorable intentions in Vietnam and thinks it will become clear that our 'minimal expectation is to occupy it as an American colony.' ...It is one thing to reproach a government for what it has done and said; it is quite another to attribute to it policies it has never avowed and purposes it has never entertained and then to rebuke it for these sheer inventions of unsupported fantasy."

Life magazine, in its issue of April 21, 1967, described King's speech as "a demagogic slander that sounded like a script for Radio Hanoi." Carl Rowan wrote that King "has alienated many of the Negro's friends and armed the Negro's foes... by creating the impression that the Negro is disloyal."[55] John P. Roche, a former director of Americans for Democratic Action (ADA), in a memorandum to President Johnson, wrote that King's speech "indicates that King— in desperate search of a constituency— has thrown in with the commies."[56]

Conclusion: Was Martin Luther King a Communist?

As stated earlier in this report, there is no evidence that Martin Luther King was a member of the Communist Party, but the pattern of his activities and associations in the 1950s and 1960s show clearly that he had no strong objection to working with and even relying on Communists or persons and groups whose relationships with the Communist Party were, at the least, ambiguous. It should be recalled that in this period of time (far more than today) many liberal and even radical groups on the left shared a strong awareness of and antipathy for the anti-democratic and brutal nature of Communism and its characteristically deceptive and subversive tactics. It is doubtful that many American liberals would have associated or worked with many of the persons and groups with whom King not only was close but on whom he was in several respects dependent. These associations and, even more, King's refusal to break with them, even at the expense of public criticism and the alienation of the Kennedy Administration, strongly suggest that King harbored a strong sympathy for the Communist Party and its goals.

This conclusion is reinforced by King's own political comments and views— not only by the speech on Vietnam discussed above but also by a series of other remarks made toward the end of his life. King apparently

harbored sympathy for Marxism, at least in its economic doctrines, from the time of his education in divinity school. The Rev. J. Plus Barbour, described by Garrow as "perhaps King's closest friend" while at Crozer Theological Seminary from 1948 to 1951, believed that King "was economically a Marxist.... He thought the capitalistic system was predicated on exploitation and prejudice, poverty, and that we wouldn't solve these problems until we got a new social order."[57] King was critical of capitalism in sermons of 1956 and 1957, and in 1967 he told the staff of the SCLC, "We must recognize that we can't solve our problems now until there is a radical redistribution of economic and political power."[58] In 1968 he told an interviewer that:

> "America is deeply racist and its democracy is flawed both economically and socially.... the black revolution is much more than a struggle for the rights of Negroes. It is forcing America to face all its interrelated flaws-racism, poverty, militarism, and materialism. It is exposing evils that are rooted deeply in the whole structure of our society. It reveals systemic rather than superficial flaws and suggests that radical reconstruction of society itself is the real issue to be faced."[59]

In 1967, in his remarks to the SCLC staff, he argued that:

> "For the last twelve years we have been in a reform movement .... But after Selma and the voting rights bill we moved into a new era, which must be an era of revolution. I think we must see the great distinction here between a reform movement and a revolutionary movement [which would] raise certain basic questions about the whole society... this means a revolution of values and of other things."[60]

In 1968 he publicly stated, "We are engaged in the class struggle."[61]

King's view of American society was thus not fundamentally different from that of the CPUSA or of other Marxists. While he is generally remembered today as the pioneer for civil rights for blacks and as the architect of non-violent techniques of dissent and political agitation, his hostility to and hatred for America should be made clear. While there is no evidence that King was a member of the Communist Party, his associations with persons close to the Party, his cooperation with and assistance for groups controlled or influenced by the Party, his efforts to disguise these relationships from public view and from his political allies in the Kennedy Administration, and his views of American society and foreign policy all suggest that King may have had an explicit but clandestine relationship with the Communist Party or its agents to promote through his own stature, not the civil rights of blacks or social justice and progress, but the totalitarian goals and ideology of Communism. While there is no evidence to demonstrate this speculation, it is not improbable that such a relationship existed. In any case, given the activities and associations of Martin Luther King described in this report, there is no reason to disagree with the characterization of King made by Congressman John M. Ashbrook on the floor of the House of Representatives on October 4, 1967: "King has consistently worked with Communists and has helped give them a respectability they do not deserve" and "I believe he has done more for the Communist Party than any other person of this decade."[62]

Addendum

On January 31, 1977, in the cases of Bernard S. Lee v. Clarence M. Kelley, et al. (U.S.D.C., D.C.) and Southern Christian Leadership Conference v. Clarence M. Kelley, et al. (U.S.D.C., D.C.), United States District Judge John Lewis Smith, Jr., ordered that the Federal Bureau of Investigation purge its files of: all known copies of the recorded tapes, and transcripts thereof, resulting from the FBI's microphonic surveillance, between 1963 and 1968, of the plaintiffs' former president, Martin Luther King, Jr.; and:

> "…all known copies of the tapes, transcripts and logs resulting from the FBI's telephone wiretapping, between 1963 and 1968, of the plaintiffs' offices in Atlanta, Georgia and New York, New York, the home of Martin Luther King, Jr., and places of accommodation occupied by Martin Luther King, Jr."

Judge Smith also ordered that

> "…at the expiration of the said ninety (90) day period, the Federal Bureau of Investigation shall deliver to this Court under seal an inventory of said tapes and documents and shall deliver said tapes and documents to the custody of the National Archives and Records Service, to be maintained by the Archivist of the United States under seal for a period of fifty (50) years; and it is further ORDERED that the Archivist of the United States shall take such actions as are necessary to the preservation of said tapes and documents but shall not disclose the tapes or documents, or their

contents, except pursuant to a specific Order from a court of competent jurisdiction requiring disclosure."

This material was delivered to the custody of the National Archives and Record Service to be maintained by the Archivist of the United States under a seal for a period of fifty years.

Footnotes

1 Most of this section is drawn from David J. Garrow, *The FBl and Martin Luther King, Jr.: From "Solo" to Memphis* (New York: W.W. Norton & Company, 1981), esp.pp.21-78.

2 Ibid., p.41.

3 United States, Department of Justice, Report of the Task Force to Review the FBI Martin Luther King. Jr., Security and Assassination Investigations, January 11, 1977, pp.121-22.

4 Victor S. Navasky, *Kennedy Justice* (New York: Atheneum, 1971), pp.162-63.

5 Quoted in Garrow, FBI, p.28.

6 Quoted in Garrow, FBI, p.61.

7 Ibid.

8 Ibid., p.62

9 Ibid., p.63.

10 Ibid., quoted, p.95.

11 Ibid., p.151.

12 United States, Congress, Senate, Report of the Subcommittee to Investigate the Administration of the Internal Security Act and Other Internal Security Laws, Committee on the Judiciary, 84th Congress, 2nd Session, for the Year 1956, Section III, December 31, 1956, p.46. (Publications of this Subcommittee hereinafter cited as SISS).

13 United States, Congress, House of Representatives, Structure and Organization of the Communist Party of the United States, Part 1, Hearings before the Committee on Un-American Activities, 87th Congress, 1st Session, November 20, 21, and 22, 1961, Testimony of Francis J. McNamara, p.576. (Publications of this Committee hereinafter cited as HCUA).

14 Garrow, FBI, p.50.

15 World Peace Council, List of Members, 1980-1983 (Helsinki, Finland: Information Centre of the World Peace Council), pp.141-42; for O'Dell's background, see *Review of the News*, July 13, 1983, pp.49-50; Soviet Active Measures, Hearings before the Permanent Select Committee on Intelligence, House of Representatives, 97th Congress, 2nd Session, July 13, 14, 1982, p.57.

16 Garrow, FBI, p.50.

17 HCUA, Report on Southern Conference on Human Welfare, 80th Congress, 1st Session, June 16, 1947, pp.2 and 17.

18 HCUA, Guide to Subversive Organizations and Publications (and Appendixes,) Revised and published December 1, 1961 to supersede Guide published on January 2, 1957, p.154 (hereinafter cited as Guide).

19 SISS. Southern Conference Educational Fund, Inc.. Hearings, March 18, 19, and 20, 1954, p.VIII.

20 Trezz Anderson, "New Rights Group Launched in Dixie," *Pittsburgh Courier,* August 17, 1957, p.2; this article misprints "In Friendship" as "in Fellowship."

21 Robert H. Brisbane, *Black Activism: Racial Revolution in the United States, 1954-1970* (Valley Forge, Pa.: Judson Press, 1974), p.49; see also the masthead of *The Southern Patriot* of October, 1963, reproduced in State of Louisiana, The Joint Legislative Committee on Un-American Activities, Report No. 4. November 19, 1963, "Activities of the Southern Conference Educational Fund, Inc. in Louisiana" Part 1, p.74, Exhibit 29 (hereinafter cited as JLCUA).

22 Garrow, FBI, p.26.

23 SISS, Southern Conference Educational Fund, Inc. Hearings, pp, Vi and VII.

24 SISS, Communism in the Mid-South, Hearinqs, October 218 and 29, 1957, Testimony of Alberta Ahearn, p.37; John M. Ashbrook, "Rev. Martin Luther King: Man of Peace or Apostle of Violence," Congressional Record, October 4, 1967, p.H13013.

25 JLCUA, p.14; Guide, pp.117-18; United States, Congress, House of Representatives, Special Committee on Un-American Activities, Report on the C.I.O. Political Action Committee, 78th Congress, 2nd Session, March 29, 1944, p.156; United States, Department of Justice, Federal Bureau of Investigation, Foreign Influence — Weather Underground Organization (WUO), August 20, 1976, p.332.

26 See Guide, p.1212, for citations of the National Lawyers Guild as a Communist front; JLCUA, pp.14-16.

27 JLCUA, p.86, Exhibit 37.

28 Ibid., p.97, Exhibit 41.

29 Ibid., p.100, Exhibit 43a.

30 Ibid., p.101; Exhibits 44 and 44a; Ashbrook, *Congressional Record,* October 4, 1967, p.H13012.

31 JLCUA, p.102, Exhibit 45; for the identification of Lee Lorch as a member of the Communist Party, see HCUA, "Hearings Regarding Communist Activities in the Cincinnati, Ohio, Area -- Part I," 81st Congress, 2nd Session, July 12, 13, 14, and 15; August 8, 1950, p.2675.

32 JLCUA, p.104, Exhibit 46.

33 Ibid., p.106, Exhibits 47 and 47a.

34 Ashbrook, *Congressional Record,* October 4, 1967, pp.H13005- H13017 passim.

35 Report on the C.I.O. Political Action Committee, p.183.

36 For Hayes's presence at the SCLC meeting in Montgomery, see Trezz Anderson, *Pittsburgh Courier*, August 17, 1957, p.2, where Hayes's name is given as "Chris Hayes, United Packing-house Workers... of Chicago." And see HCUA, Annual Report, 1959, p.40.

37 HCUA, "Communist Activities in the Chicago Area-Part 2 (Local 347, United Packinghouse Workers of America, CIO)," Hearings, 82nd Congress, 2rid Session, September 4 and 5, 1952, Testimony of Roy Thompson, p.3767.

38 HCUA, Annual Report, 1959, pp.37-38.

39 Ibid., pp.38-39.

40 Ashbrook, *Congressional Record*, October 4, 1967, p.H13010; JLCUA, p.75, Exhibit 30.

41 Ashbrook, *Congressional Record*, October 4, 1967, pp.H13011 - H13013.

42 Ibid., pp.H13010-13011.

43 SISS, Southern Conference Educational Fund, Inc., Hearings, Testimony of Paul Crouch, p.136.; see also Ashbrook, Congressional Record, pp.H13000-H13012; and JLCUA, pp.23-37.

44 SISS, Southern Conference Educational Fund, Inc., Hearings, Testimony of Paul Crouch, p.137.

45 Ibid., pp.135-36.

46 Quoted, Ashbrook, *Congressional Record*, October 4, 1967, p.HI3011.

47 Ibid., p.H13012.

48 Garrow, FBI, pp.137-38.

49 Ibid., p.139.

50 HCUA, Communist Origins and Manipulation of Vietnam Week (April 8-15, 1967), Report, March 31, 1967, pp.53 and 5.

51 Ibid., pp.25-26, 53, 33-37.

52 Ibid., p.53.

53 The text of King's speech, "Beyond Vietnam," was inserted by Congressman Don Edwards, "Dr. Martin Luther King on Vietnam," Congressional Record, May 2, 1967, pp.11402-11406; all quotations given below are from this text.

54 "Vietnam: We Lied to You," *The Economist* (London), 26 February 1983, pp.56-57.

55 Carl T. Rowan, "Martin Luther King's Tragic Decision," *Reader's Digest* (September, 1967), p.42; for further negative reactions, see Garrow, FBI, pp.180-81.

56 Quoted in Garrow, FBI, p.180.

57 Garrow, FBI, p.304, p.25.

58 Ibid., pp.213-14. 59 Ibid., p.214.

60 Ibid.

61 Ibid.

62 Ashbrook, Congressional Record, October 4, 1967, p.H13005.